THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for February, 1917

THEIR MAJESTIES THE EMPEROR AND EMPRESS	Frontispiece	
FAIR PLAY: A MASTERPIECE BY SOKEN	Presented	
THE JAPAN MAGAZINE AND THE ALLIES	Hon. S. Hirayama	571
JAPAN RED CROSS AND THE ALLIES	Viscount Hanabusa	575
HERO OF TSINGTAU	H. Kawabata	579
THE COMBINED NAVAL OPERATIONS	Vice-Admiral Sato	582
BRITISH NAVAL OPERATIONS	Vice-Admiral Sato	585
JAPANESE CHARACTERISTICS	Hon. S. Shimada	587
PAN-GERMANISM	Baron Kuki	591
THE ZEN SAMURAI	G. Akiyama	595
JAPANESE SIGNS	T. Nakayama	601
IMPERIAL TREASURES IN THE SHOSO-IN	Dr. S. Taki	604
THE WAR	Hon. I. Tokutomi	609
GERMAN PRISONERS IN JAPAN	S. Hayashi	611
JAPANESE CHRISTIANS AND THE WAR	Dr. M. Takagi	613
THE EMPEROR KIMMEI AND KOREA	N. Tsuda	617
THE TOSA PAINTERS	S. Kawasaki	621
JAPANESE ECONOMICS AND THE WAR	Baron Shibusawa	625
MAKING MUNITIONS FOR THE ALLIES	M. Hyodo	627
THE ISE GOHEI	T. Shirane	629
ARMY LIFE IN OLD JAPAN	F. Ise	633
OSAN AND HANSHICHI (A NOVEL)	Bakin	641
JAPANESE WOMEN	Marchioness Nabeshima	646
TRADITIONS OF FUJISAN	S. Iwaya	649
JAPANESE SHIPPING	K. Fujii	651
JAPAN AND THE ALLIES	Dr. S. Miyake	653
IHARA SAIKWAKU	F. Yamazaki	655
LESSONS OF THE WAR	Lieut-General Tanaka	659
AROUND THE HIBACHI: CATS AND THEIR MISTRESSES	Anon	661
CURRENT JAPANESE THOUGHT: Greetings—Britishers—Patriotism—Japan and China—War Millionaires	The Editor	663

PRESIDENT S. Hirayama | MANAGER Y. Nakatsuka | EDITOR Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Froeign Countries, (post paid) per year in advance . . . " 6.00
Single Copy, 25 cts., 1/ . . . . . " .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.
E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
G. T. Marsh & Co., San Francisco, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED

Digitized by Google

HIS IMPERIAL MAJESTY THE EMPEROR OF JAPAN

Sa Majesté l'Empereur du Japon

Digitized by Google

Digitized by Google

Digitized by Google

HER IMPERIAL MAJESTY THE EMPRESS OF JAPAN
Sa Majesté l'Impératrice du Japon

Digitized by Google

BUYEI NAKANO, ESQ.

KAHEI OTANI, ESQ.

BARON SHIBUSAWA

MICHIO DOI, ESQ.

KOTETSU HAMAOKA, ESQ.

Digitized by Google

1. VISCOUNT HANABUSA 2. BARON KUKI 3. PROF. S. TAKI
4. REV. M. TAKAGI 5. VICE-ADMIRAL T. SATO 6. S. IWAYA. ESQ.

Digitized by Google

1. DR. S. MIYAKE 2. LIEUTENANT-GENERAL G. TANAKA 3. HON. S. SHIMADA
4. HON. I. TOKUTOMI 5. MRACHIONESS NABESHIMA 6. HON. S. HIRAYAMA

Digitized by Google

THE JAPAN MAGAZINE

VOLUME SEVEN FEBRUARY, 1917 NUMBER TEN

THE JAPAN MAGAZINE AND THE ALLES

By THE HON. S. HIRAYAMA

(MEMBER OF THE HOUSE OF PEERS, COUNCILLOR TO THE IMPERIAL COURT AND PRESIDENT OF THE JAPAN MAGAZINE COMPANY)

AS the JAPAN MAGAZINE was founded for the definite purpose of promoting a greater mutual knowledge and understanding of one another among eastern and western peoples, and more especially between Japan and the English-speaking nations, it is but fitting that something should be said in the Allies Number of the magazine as to this aim and purpose. During the seven years of its existence the JAPAN MAGAZINE has steadily maintained the duty and necessity of promoting peace between nations. But since peace cannot be at any price, war is found at times necessary, either for defence or to protect the weak from the aggression of unprincipled might. War is, therefore, always possible where justice is set at naught. Consequently one of the main contentions of the JAPAN MAGAZINE has been that all nations should see to it that no element of injustice is permitted to obtain between races and nations, as therein lie the seeds of strife and bloodshed. All honourable races and nations will fight rather than submit to injustice for long.

The JAPAN MAGAZINE is published in English because that language is read by more people than is any other leading language; and this well accords with the fundamental principle of the Magazine in promoting peace, especially between Japan and the English-speaking people, who are in so many ways most involved in constant intercourse with the races and nations of the East. We are convinced that if Japan and the English-speaking nations are able to reach a permanent mutual understanding, banishing all injustice and treating each other with fraternal equality, the peace of the world

Digitized by Google

will be furthered more than in any other way.

Ever since the war broke out in Europe the JAPAN MAGAZINE has been devoting much attention to circulation of accurate information as to the attitude and doings of the Allies. As Japan herself is one of the Allies the Magazine could hardly be just to its title did it not stand by Japan and do what lay within its province to further the Allied interests. Apart from this, it has been from the beginning the unswerving conviction of the JAPAN MAGAZINE that the Allies are on the right side in this struggle. Attacked as they were, and in such a manner, they could hardly do otherwise than as they have done and are doing. The JAPAN MAGAZINE circulates not only in English-speaking countries but in most of the civilized countries of the world where English is more or less understood among educated people; and we are impressed by the fact that among our readers everywhere sympathy is almost invariably with the cause of the Allies. Of course exception has to be made in the case of citizens of the Central Powers, though even among them there are doubtless many just and humane minds that have silently to endure the sight of their nation prosecuting what was commenced and forced upon the world as possibly the most unjust and the most inhuman war in history.

Consequently in accordance with the Anglo-Japanese Alliance the JAPAN MAGAZINE has been particularly interested in encouraging and aiding a more mutual understanding between Great Britain and Japan, to say nothing of what it has done in the interests of the other Allies. Of course, since the fall of Tsingtau Japan, as a country, has not been able to participate very actively in the Allied cause; but no one reading the various articles on the war published in this number of the JAPAN MAGAZINE, can fail to see that Japan has been rendering the Allies something more than sympathy. Her navy has been carefully guarding oriental waters and thus permitting the warships of the Allies to have freedom for duty in home waters; so that the Allies may have no anxiety whatever as to maritime regions beyond the sphere of the war. In addition Japan has been busily occupied in making and forwarding munitions and supplies to the Allies, more especially to Russia, with whom since the war the Imperial Government has entered into a formal Alliance well calculated to make permanent the peaceful relations obtaining since the Russo Japanese war.

Digitized by Google

The JAPAN MAGAZINE naturally rejoiced in the growth of good feelings between Japan and Russia, persuaded that in promoting such relations it was also furthering the interests of the Anglo-Japanese Alliance. We are persuaded also that in doing everything possible to cement relations between England, France, Russia and Japan we are helping to form a league of peace that will promise great good to the cause of humanity. Such a combination of Powers is the best guarantee of the peace of the Far East and consequently of the peace of the world. In this attitude and policy the JAPAN MAGAZINE knows that it has the support not only of all the people of Japan but of all its friends in English-speaking lands.

It has been a deep satisfaction to the JAPAN MAGAZINE to know that the sympathies of the Japanese people have been on the whole with Great Britain and her methods in this war. This has not been always so easy as foreigners might imagine, for so many Japanese merchants have, through many years, been so successful in trade with Germans and Germany, that it was not reasonable to expect them suddenly to break off this trade and suspend business, which in numerous cases would mean loss of livelihood. Even in England it was apparently not always easy to prevent some dealings with the enemy, indirectly if in no other way. Much more difficult has it been in Japan. But all German enterprise that directly assisted the enemy, such as banking and certain exports, the enemy was obliged to abandon in Japan, while the British blacklist assisted in discouraging those Japanese who peristed in cultivating trade relations with Germans. During this local crisis the JAPAN MAGAZINE did what it could to direct public opinion and to point out that in war Allies must be prepared to suffer loss as well as to win victories, as circumstances may decide.

To show her sympathy further Japan loyally despatched one of her foremost financiers, Baron Sakatani, to the Allied Conference in Paris; and his experience there was carefully followed by the JAPAN MAGAZINE, to whose policy every movement of international import is apposite.

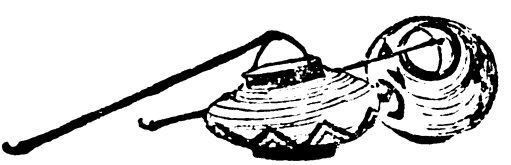
No less has the JAPAN MAGAZINE been devoted to the cause of France at this time of crisis. Many leading Japanese citizens have been educated in France and speak the French language, including the present premier, Count Terauchi; and the people of Japan have been following with absorbing interest the heroic and efficient efforts of the matchless French forces in

Digitized by Google

trying to drive the invader out of their fair country. In Japanese eyes French heroism in this war has never been surpassed. His Majesty the Emperor was so impressed with the teancity and heroism of French resistence in the siege of Verdun that he ordered a special sword to be made by the greatest swordsmith of Japan, for presentation to the Mayor of Verdun. This symbol of Japan's recognition and admiration of France's undaunted spirit will be despatched for presentation to the Mayor of Verdun in a couple of months.

In the other Allies, Belgium, Serbia, Rumania, and Italy, the JAPAN MAGAZINE has taken no less interest and done what was possible to direct and promote accurate knowledge and sound opinion. In many ways these countries have been assisted by supplies from Japan to help the Allied cause. This war, in spite of its awful waste of life and property, is arousing the spirit of the European peoples as never before; and there should be great hope for a rejuvenation of the decadent and a reform of the ignorant and the mistaken.

It is not necessary to say anything as to the attitude of the JAPAN MAGAZINE toward America, which is one of the English-speaking nations and closely allied in sympathy with the mother of the Anglo-Saxon race and her institutions. This relation renders it all the more necessary that the best of good feeling should prevail between Japan and the United States. The JAPAN MAGAZINE has laboured in season and out of season to illuminate the darkness in which disputes with America have been kept to the prejudice of better relations with Japan; and has persisted in this policy even when receiving little encouragement from either side. But if there is one thing more than another we have learned from the breaking up of Europe it is the folly of secret diplomacy and the confinement of national destiny to the frail few who many fancy themselves competent to make or break a nation. The JAPAN MAGAZINE has stood and will continue to stand for full and frank discussion of all questions affecting Japan-American relations. We believe that these relations will never be satisfactory until so treated, and all grounds of injustice removed.



Digitized by Google

JAPAN RED CROSS AND THE ALLIES

By VISCOUNT HANABUSA

(PRESIDENT OF THE JAPAN RED CROSS SOCIETY)

JAPAN has always preserved a feeling of deep gratitude for the kindness shown by the friendly powers at the time of her war with China as well as during the Russo-Japanese war. And naturally when the great war broke out in Europe Japan's sympathy was at once aroused for those who had not forgotten her in the day of adversity. She therefore immediately decided to despatch a force of Red Cross nurses and physicians to aid the wounded among the Allies.

The first detachment of the Japan Red Cross Society was sent to Russia, while the second was forwarded to England and the third batch to France. These three companies of nurses and their physicians remained in Europe over a year; and though all have now returned, it is a great satisfaction to us to know that their skill and help were deeply appreciated by the Allies. And in acknowledging the courtesies received abroad and the honours conferred the Japan Red Cross Society cannot but extend its profoundest thanks to all who thus encouraged and appreciated our good intentions as well as our efficiency and achievement.

The detachment sent to Russia consisted of three surgeons with three supervisors and thirteen nurses. They left Tokyo on the 22nd of October, 1914, by way of Vladivostock, whence they proceeded to Petrograd by way of Moscow, arriving at their destination on November the 19th. At the Russian capital they were afforded hospital facilities in the Peers' Club near the Nevski Prospect, the work commencing on the 30th of December. In that place they carried on operations until some time in April.

The batch sent to England consisted of two surgeons, two supervisors and 22 nurses, who left Tokyo on the 19th of December 1914, by way of America, and reached London the last part of January. They opened a hospital department at Netley, being a portion of the great British Military hospital there, beginning work on the 31st of December.

The company that went to France was made up of three surgeons, one pharmacist, three supervisors, and 22 nurses. Proceeding by way of the Indian Ocean they reached Marseilles and found themselves in Paris in February, where they began work in part of the English hospital near the Champs Elysees, in June. All our Red Cross detachments carried their own medical instruments and supplies from Tokyo. In addition to the practical work of nursing and ministering to the wounded, our Red Cross Society forwarded to the belligerent countries of the Allies great quantities of

Digitized by Google

bandages and other essentials of nursing, as well as monetary gifts.

The Japan Red Cross Society at home has, moreover, been constantly rendering what assistance it could in sending gifts to the wounded of the Allied countries. The bandages carried by our nurses to bind the wounds of the Allied soldiers were made for the most part by the hands of our peeresses and even by our princesses. In recognition of our help the French Red Cross Society sent us a consignment of pins of a memorial nature which we sold here for the benefit of France and sent the proceeds to that country. It will thus be seen that the Japan Red Cross Society has done, and is still doing, all it can to serve its European sisters in the service.

In accordance with her position and duty as an Ally of Great Britain Japan also participated in the war; and when the Japanese army proceeded to invest the German fortress of Tsingtau in China the Japan Red Cross Society at once despatched a corps of nurses and surgeons to the front to care for the wounded and sick, including the enemy wounded and sick. There were two hospital ships, the *Hakuai-maru* and the *Kosai-maru*, plying between Japan and the base of operations, conveying prisoners and wounded. To meet the needs of those sent to Japan a batch of physicians and nurses was sent to the hospital at Kurume and Sasebo. Voluntary nurses did excellent service in making and presenting bandages to the several departments of the Red Cross work, both naval and military.

It will be remembered that the Japan Red Cross Society originated with the Benevolent Society, or *Hakuaisha*, which had its birth at the time of the Satsuma rebellion in the tenth year of the Meiji period, that is in 1878. After the rebellion was quelled the Benevolent Society assumed a permanent form, and finally affiliated with the world Red Cross Society and took its name. Since the day of its establishment the society has done eminent service to the nation. Its work in the Sino-Japanese war and in the Russo-Japanese war can never be forgotten.

In time of peace the Japan Red Cross Society is engaged in the constant education and training of efficient nurses, who have good practice in their duties in hospital work, as well as in attending to those wounded in accidents or suffering from misfortune or calamity. Some of their time is devoted to fighting the scourge of tuberculosis; and general preventive measures to check disease are often entrusted to the Red Cross.

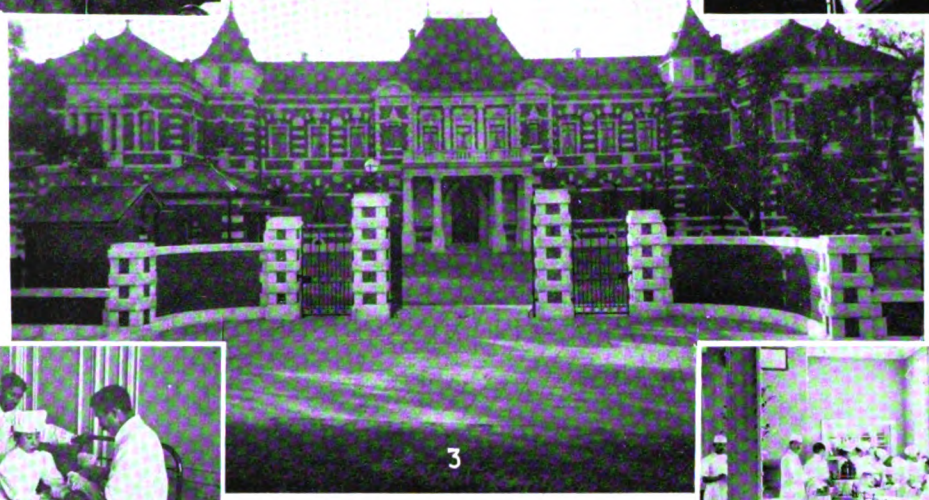
Under the auspices of our national Red Cross Society there is a society of voluntary nurses who are also doing valiant service, aiding chiefly the work planned by the Red Cross Society. The Japanese Red Cross nurse has to go through a three-years' training and discipline. The present number of Red Cross nurses in Japan is 4,671, while the number of surgeons available for war-time is about 200, with a competent number of pharmacists and helpers.

The head hospital of the Japan Red Cross Society is in Tokyo, with 16 branch hospitals in various parts of the empire. The number of branch institutions is ever increasing. The two ships already mentioned belong to the Red Cross, and others are projected and will soon be completed.

The Japan Red Cross Society enjoys an ever increasing membership. The number of members is now 1,740,000, scattered all over the empire, including Korea, Formosa and Manchuria. The funds of the Society now amount to 15,000,000 *yen*, to say nothing of funds belonging to branch societies, all of which have some money.

The Red Cross Society of Japan is deeply conscious of the innumerable number of wounded resulting from the present unprecedented war in Europe and greatly and sincerely sympathizes with its sister societies in the belligerent countries as they proceed from day to day and hour to hour with their grand task of rescuing their fellow men from pain and death. Our only regret is that Japan is too far away to be of more practical use in lending a helping hand in this time of need.

Digitized by Google



1. JAPAN RED CROSS CORPS AT NETLEY HOSPITAL 2. JAPAN RED CROSS CORPS IN RUSSIAN HOSPITAL 3. HEAD OFFICE 4. IN FRENCH HOSPITAL 5. IN SASEBO NAVAL HOSPITAL

1. La mission de la Croix-Rouge Japonaise en Angleterre 2. La mission de la Croix-Rouge Japonaise en Russie 3. Le siège du Comité central de la Croix-Rouge Japonaise 4. La mission de la Croix-Rouge Japonaise en France 5. Un détachement de la Croix-Rouge Japonaise à Sasébo

JAPAN RED CROSS SOCIETY
Croix-Rouge du Japon

Digitized by Google

GENERAL BARON KAMIO AT TSINGTAU
Général Baron Kamio à Tsingtao

JAPANESE ARMY ENTERS TSINGTAU
Prise de possession de Tsingtao par l'armée japonaise

Digitized by Google

HERO OF TSINGTAU

By H. KAWABATA

TSINGTAU, the German colonial base in the Far East for the past twenty years, has passed into the hands of Japan. When Japan, in accordance with the friendly terms of the Anglo-Japanese Alliance and to secure her own independence in East Asia, undertook the reduction of Tsingtau she supposed it would take at least half a year to bring about the capitulation of the fortress. But the military authorities had not reckoned with the brave and skilful general placed in charge of the operations. General Kamio invested and captured Tsingtau in the brief space of less than three months.

The hero of Tsingtau was born in the province of Shinano in the Japanese Alps, a center that has produced many a dauntless warrior of Japan. From that province comes General Fukushima, a former governor-general of the province of Kwantung. From his youth General Kamio has taken a great interest in things Chinese and knows that country as do few of his countrymen. It had long been his opinion that Japan should some day have to fight China; and he always kept himself so fully informed on Chinese subjects that in case of emergency he could be regarded as the one great authority on strategy in that country. For some time he was military attaché at the Japanese Legation in Peking, during which period he took every opportunity of increasing his information about China. And finally his suspicions proved well-founded when in 1894 war broke out with China. He was only a major then, but he was on the staff of General Oyama, and rendered distinguished service at the battle of Kinchau, as well as at Port Arthur and Wei-hai-wei.

When war opened with Russia in 1904 General Kamio was appointed commander of the First Brigade of the 11th Division at Zentsuji in Shikoku, which later under General Count Nogi laid siege to Port Arthur. It was there that our hero obtained his great practical knowledge of siege work, which so eminently fitted him for the investment of the German fortress. Tsingtau could not hold out long against a man who had so prominent a part in the reduction of the much mightier Russian stronghold in the Far East. After the capitulation of Port Arthur Kamio's brigade went north to take part in the battle of Mukden where great exploits were performed that hastened the victory of the Japanese forces. On the conclusion of the war General Kamio was appointed commander of the 18th Division at Kurume in Kyushu.

When it was announced in the autumn of 1914 that Japan would join the Allies in the suppression of German militarism, there was great joy throughout the empire that at last our brave heroes would have an opportunity of getting back at the nation that started the yellow peril bogey and ousted Japan from the fruits of her first victory over China at Port Arthur. Germany had instigated her colleagues

Digitized by Google

and led them in insisting on Japan's relinquishment of the Liaotung peninsula to China, after sacrificing the blood of her sons to secure it. The reason posited by Germany at that time was that Japan's retention of the peninsula would be prejudicial to the peace of the Far East. In a short time, however, Russia occupied Dalny and Germany acquired Tsingtau. Japan got even with Russia in the great war which drove the northern power back to a limit of safety to Japan's interests, and Germany was paid in her own coin when she was forced to surrender Tsingtau in November, 1914. Japan did not choose to attack Germany. She gave that country the choice of returning Tsingtau to China without resort to arms. This offer Germany rejected. Consequently it was Germany's own choice to suffer attack rather than take the rational and human advice offered her by Japan. She asked for war and she got it, to her own undoing.

When war with Germany became inevitable the War Office had no difficulty in deciding who was the best man to lead the Japanese army in its investment of the German fortress. With the 18th Army Division under his command, together with portions of the 4th and 10th Divisions, as well as a Detachment of heavy artillery from Shimonoseki, General Kamio set out for Tsingtau, Major-General Yamanashi his Chief of Staff. The commander of heavy siege artillery was Major-General I. Watanabe. For the first time too an Imperial Flying Corps joined in the siege and did valuable service.

In the 18th Division was the 23rd Brigade from Omura in the province of Hizen, and the 24th Brigade from Kurume in the province of Chikugo, all Kyushu warriors whose heroism is well known. Major-General Horiuchi commanded the Omura men and Major-General Kuda the Kurumé men. The besieging army landed before Tsingtau on the 2nd of September, 1914 and immediately occupied the district of Kiaochau. A British force, consisting of 900 strong, joined in the expedition and landed at Bianshang bay. In a few days the investing army gradually shortened, but it took some time to find emplacements for the heavy guns.

The German garrison under General Waldeck consisted of about 5,000 troops, though advertised as only 3,500. As the Japanese forces seemed to proceed but slowly the German defenders began to treat them lightly and to get reckless. But after the big guns were in place and the real attack suddenly commenced, the Germans soon saw what they were up against. The general attack began on 31st of October in honour of the celebration of the Imperial birthday. It had been so planned and so it was carried out. Needless to say the bombardment was terrific beyond description. The contempt of the besieged was soon turned into fear and trembling that at length gave way to surrender. Fort after fort was shattered to fragments; and there being little obstruction left, the investing forces suddenly fell upon the broken fortress on the 6th of November and received conditions of capitulation the next day. The flag of the rising sun waved proudly over the German fortress and General Kamio's reputation as a great warrior was once more fully confirmed.

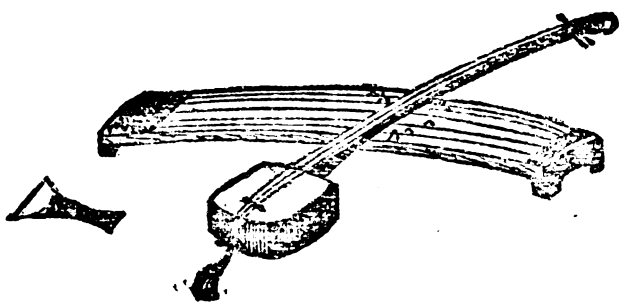
The modest simplicity of the hero of Tsingtau might easily be inferred from the tiny Chinese hut in which he established his headquarters during the siege of

Digitized by Google

Tsingtau. In that hut he lived like any of his men. A rattan chair which the Germans left behind in their flight, was the only thing he had to sit on. Every morning five o'clock found him up and ready for work, his first act always being systematic physical exercise. His meals were always the same as those of the ordinary officer. If he had any leisure time he devoted it to reading military works and books on international law. General Kamio is a man extremely abstemious, never taking anything stronger than a little beer now and then; and he has no use for tobacco. He never failed to carry out regular inspection of the entire investing force as the siege proceeded. He had always been noted for genius in strategy, and his success at Tsingtau fully established this reputation. Among the men he was always admired and even beloved. He never received news of death among the troops without meditating solemnly and expressing sympathy.

After the fall of the German fortress a triumphal entry was fixed for November the 16th. The Japanese troops with their British colleagues entered the surrendered fortress with flying colours and took formal possession of Tsingtau. On December 18th the hero of the siege returned to Tokyo and was received in special audience by his Majesty the Emperor to whom he related the chief incidents of the investment and capture of Tsingtau. The news of victory was received in the Japanese capital with warm acclaim, the city was decorated and an enthusiastic celebration of the occasion duly carried out. The welcome to General Kamio was something not soon to be forgotten. The hero of the day was appointed commander of the surrendered fortress, and received high rewards and decorations from the hand of the Emperor, the chief officers being honoured with the highest decorations ever awarded to soldiers.

The hero of Tsingtau is now on the reserve list and lives in his little cottage with his wife and children at Kamakura. His eldest son is a student at the Law College of the Tokyo Imperial University; and his eldest daughter is already married, only the youngest girl being now at home. Some of his time at Kamakura the general spends practising *zazen* at the Buddhist temples there, as he is a devoted disciple of the Zen sect, and follows its system of mental training and discipline.



Digitized by Google

IMPRESSIONS OF THE COMBINED NAVAL OPERATIONS

By VICE-ADMIRAL TETSUTARO SATO

(PRESIDENT OF THE IMPERIAL NAVAL COLLEGE)

"HE is a coward who refuses to act according to justice." This is a maxim of the Japanese people which they have long laid to heart, and by it they temper all their actions. Ever since the foundation of the empire 2,576 years ago the people of Japan, both publicly and privately, have set special value on justice. In the Imperial Rescript issued to naval and military men by the great Emperor Meiji there is a clause to the effect that justice is more weighty than a mountain. And this idea is the basis of *Yamato-damashii*, the Japanese Spirit. Every subject of the empire, no matter where or who he may be, makes it a point of pride to be brave and to do justly in all good faith. And so when the present war broke out in Europe, the people of Japan, including all classes, resolved unanimously that so far as justice demanded they were ready to fight.

At the outbreak of the war the people of Germany appear to have decided that Japan would take advantage of the opportunity to attack Russia by siding with Germany and thus be enabled to indemnify herself for the Russo-Japanese war. And accordingly the Japanese who happened to be in Germany at the beginning of the conflict, were cordially treated wherever they went, being regarded as brothers. This attitude was due to the fact that the Germans judged the Japanese by the German standard, not realizing that in Japan the idea of moral justice prevails. It was indeed an attitude strongly offensive to Japanese ideas of justice and fealty. Japan can be depended upon never to go astray after mere temporary gain and violate her international good faith with her friendly Allies. Germany had, herself, violated her international pledges at the very beginning of the war, trampling upon the rights of Belgium, on the pretext of national necessity. The result was to arouse universal sympathy for the stricken people of Belgium and to arouse the determination of the British people to come to the defence of the oppressed. It was only natural and right that Great Britain, under the circumstances, should side with France and Belgium and declare war on Germany.

The national policy of Japan has always been the maintenance of peace in the Orient. It is well known that the Anglo-Japanese Alliance was formed for the special purpose of furthering this policy. But Germany some years ago forcibly secured a lease of Kiaochau from China on the

Digitized by Google

excuse that a German missionary had been killed in China; and with Tsingtau as her base Germany set about breaking up the international commerce of the Far East. The colonial interests of Britain, France and Russia in East Asia where dangerously threatened, to say nothing of the menace to Japan. We distintctly regarded the presence of Germany on the continent of East Asia as not calculated to preserve the peace of the Far East; and when the war broke out between Britain and Germany, Japan, in accordance with the main purpose of the Anglo-Japanese Alliance, was quite ready to participate.

After the war began and Japan had expressed her readiness to assist, there was a conference between the naval authorities of both nations, wherein Japan agreed to engage in combined operations. First the enemy's base of operations in the Far East was attacked and taken and the enemy's fleet was driven from the waters of the Far East. This in itself was of inestimable service to the Allies. Even to-day part of the Imperial Navy is occupied with guarding the Pacific and the Indian oceans. The action of the Japanese navy reflects the determination of Japan always to carry out her international obligations to the very letter.

In the bombardment of Tsingtau the Japanese Second Fleet coöperated with the British battleship *Triumph* and the destroyer *Usk*, and in the short space of two months did valiant service in helping the Allied army to demolish the German stronghold. The ships of Germany and Austria taking refuge in the harbour were soon destroyed. During this time the First Fleet operated in conjunction with the Second Fleet directly and indirectly, while the Third Fleet joined with the British China Squadron in guarding the Northern part of China Sea assisted by part of the Russian and French navies. In this way international commerce was rendered safe.

The enemy ships having been swept from the East, the joint squadrons extended their operations southwards toward French Indo-China and the Straits Settlements, and into the Indian Ocean where the Japanese squadron still remains. A detachment of the squadron was despatched to Singapore from the beginning of the war, where it coöperated with the ships of England, France and Russia in running down the *Emden*, and also acted in unison with ships of the Allies in convoying army transports from Australia and New Zealand to Aden, a distance of some ten thousand miles.

The first detachment of the fleet was sent to the Caroline Islands and the Marshall Group to destroy the enemy's base of operations there; after occupying the islands, it acted with the ships of Australia and France northwards and southwards in guarding the eastern Pacific. The second detachment of the fleet went to the West Caroline Islands to search for enemy ships and to protect the commercial route to Australia; this detachment coöperated with the first detachment in occupying the German South Sea Islands. The detachment sent to American waters acted in conjunction with the ships of Britain and Canada in guarding the Pacific coast of Canada and the waters down to Central America for the sake of securing the safety of international commerce. Later this squadron was joined by an Australian cruiser and proceeded along the South American coasts to find enemy ships. It will thus be seen that the first and second detach-

Digitized by Google

ments sent into southern waters coöperated in occupying all the German colonies north of the equator; and in coöperation with the ships of France and England occupied the enemy's territory south of the equator. The enemy having thus been deprived of his base of operations in the south seas was forced to seek refuge in South America, where by the coöperation of British, Canadian and Australian ships the enemy was pushed toward the eastern coast where it was destroyed by a section and of the British fleet off the Falkland Islands. The above is an out line of the principal operations of the Japanese navy in the present war.

In addition the Imperial Navy acted in various ways for the protection of Allied interests, such as landing a naval brigade at Singapore for the supression of a rising among the natives, and in convoying transports or freight and searching out enemy ships taking refuge in neutral ports. Indeed the Imperial Navy displayed the greatest chivalry and sympathy in taking special pains to guard Allied interests, as may be seen by the special despatch of the armoured cruiser *Izumo* to the Canadian coast to protect the interests of those who had practically excluded the Japanese, and in convoying the Australian transports from enemy attack, although Australia exludes Japanese. Japan in no way allowed the adverse attitude of the British colonies to interfere with her duty to Britain as an Ally. In time of peace the colonies cry for a "white Australia" and a "white Canada," but at this time Japan raised no cry for a "white war."

It has been no small satisfaction to Japan and to the Imperial Navy to find that the people of Australia and Canada as well as of Great Britain have fully appreciated Japan's sympathy and assistance and have recognized her faithful adherence to the terms of the Alliance; and it is our earnest hope that the new relations will do something to change the adverse attitude of the colonies toward Japanese immigrants. Certainly that is what the Japanese have a right to expect, judging by the gentlemanly breeding and spirit that one is accustomed to find among the British people, and which all Japanese have been wont to admire.

In the operations of the Japanese fleet on behalf of the Allies it has touched almost every coast in the Pacific, some ships cruising more than 17,000 miles; and in this work nearly every ship of the Imperial Navy was engaged at one time or another. More than 57,000 officers and men participated in the naval movements, which is only about a thousand men less than the total personnel of the Japanese navy. Of course the operations of the various units of the Japanese fleet have been too many to be fully treated here. It would require a volume to deal with all that the navy has done for the Allies in this war. Individual acts like the returning to Russia of the war ships *Sagami*, *Soya* and *Tango*, the transfer to Italy of the *Kawakaze*, a destroyer in the course of construction in England, and the transfer to France of the submarine under construction in that country, ought to be mentioned also. Account should also be taken of the immense supplies Japan has sent to Russia, Great Britain and France but which one is not at liberty to discuss here. It is owing to the operations of the Japanese navy that the subjects of the Allies are enabled to carry on commerce in the Orient as uninterruptedly as in times of peace, without the presence of British warships or any protection other than that afforded by the navy of Japan. Even British subjects in China, some of whom seem to entertain so much suspicion of Japan, also enjoy this protection. This was freely admitted by an English gentleman from Shanghai recently visiting Japan, who also expressed the opinion that the so-called Britishers who cry out against Japan in China were usually not genuine. One wonders what would happen were such an opinion expressed in a Shanghai club. . . .

There is no doubt that relations between Japan and Britain depend on respect for justice, putting mere financial gain as secondary; for it is on justice that the fundamental principles of peace must be based.

Digitized by Google

OBSERVATIONS ON BRITISH NAVAL OPERATIONS

By VICE-ADMIRAL TETSUTARO SATO

(PRESIDENT OF THE IMPERIAL NAVAL COLLEGE)

SINCE the organization of the British navy in the 17th century, under the iron will, as I understand, of that great military genius Oliver Cromwell, and the destruction of the navy of Holland, then the wealthiest and foremost maritime country in the world, Great Britain has steadily maintained her lead on the Atlantic and established her claim to be the first naval power of the world. This great prestige and power are standing her in good stead now when she has the responsibility of protecting not only her own but the interests of the Entente Powers, which she has done in a manner that must command our respect and esteem. The experience of Great Britain has become a permanent object lesson to insular powers, proving their dependence on naval defences. Germany has been constantly engaged in merciless and mean surprises by the sudden descent of small squadrons and submarines and the dark assaults of airships, yet she has done nothing to threaten the defences of Britain. Her efforts and adventures indeed may be likened to the bites of a mosquito on an iron ball.

The achivements of the British navy since the beginning of the war have been nothing short of marvellous. The navy has carried out perfectly the duty of national defence, for which it was constituted. It has kept the hostile fleet in a constant state of hibernation, and completely blockaded the enemy's coast. It has swept the enemy's warships and merchant marine from the high seas and maintained the maritime traffic of the world in safety. The British fleet in this war has maintained a command of the sea unknown to history. It has freely and without molestation transported British arms, munitions and troops from all corners of the earth, both for Britain and the Allied Powers; and it has forced the German army at the front to live on poor food and therefore to render it inferior to the Allied armies among whom food and other supplies are abundant. Surely this is a wonderful naval achievement.

Up to the time of the naval battle off the coast of Jutland those ignorant of naval matters were asking what the British navy was doing anyway? Many people indeed seemed unaware that the British navy had accomplished all that has been so briefly outlined above. Such persons are like the fish that are unconscious of the water that surrounds and sustains them. The British fleet has not been out for any spectacular naval exploits; it is too responsible for such adventures. To frighten the spirit of battle out of the enemy is in itself an achievement. The only serious attempt of the enemy was to Germany's reverse and regret. The Germans in the battle off Jutland faught with all the skill, tactics and power at their command, but they were nevertheless driven to seek refuge from annihilation by the superior power and skill of the British. Now the German navy seems to have gone into hibernation for good. This battle proves

Digitized by Google

that the German fleet can never hope to meet the British navy in a fair and open fight with dignity and achievement. It may be possible that as the results of the British blockade become more and more unendurable, the German fleet might venture out again, but Britain would have no fear of the outcome.

In like manner the French fleet has duly maintained command of the Mediterranean. In coöperation with British and Italian detachments the French navy has rendered the fleet of Austria and Turkey unable to assume seriously the offensive. There is no indication that any great naval engagement will take place in the Mediterranean. And the Russian fleet in the Baltic with the spendid coöperation of a detachment of the British fleet has kept the superior naval strength of Germany at bay on the coasts of Riga.

For the present the German navy seems to be occupied with a system of petty strategy calculated in German opinion to reduce gradually the naval strength of the enemy by mines and submarines. While the method has resulted in some successes, as a means of accomplishing the destruction of the blockade enforced by Britain it is futile and childish and can have no influence on the final issue. It requires no great insight to perceive this. And it is all due to the noble spirit and national strategic principles handed down to the British from their ancestors, and which they have always adopted and enforced when Europe was threatened with distrubance or despotism. In this respect Britain has been a lesson to the world.

One of the most interesting aspects of the struggle to one outside is the manner in which the Allies coöperate toward signal achievement. In the history of allied operations it has usually been the case that some strove for the easier undertakings: each party tries to reduce risk of loss and seeks the maximum of success. Conferences in history have been usually marked by jealousy and dispute and the desire to take some advantage. Consequently swift and uniform action was well-nigh impossible. No such weakness has appeared in the combined operations of the European Allies. They have maintained a regular and united front in the face of all difficulty, a unity of command and a unity of action. No military authorities could have united more harmoniously and concentrated more perfectly their united forces on the objectives selected. Such an admirable condition of affairs deserves the respect of mankind and becomes of subject of exultation to all the friends of the Allies. This virtue must be due at once to the character of the rulers and governments as well as to the fine spirit of the allied peoples. In the giganitic operations carried out on the various fronts, in France, in the Balkans, in the North sea, in the Mediterranean and in the Far East, the same harmony alike obtains. Such perfect coöperation is a parmanent model for the ages to come.

At the same time each of the nations has displayed some characteristic virtue as a result of the war crisis. The quiet resolution with which Russia prohibited the use of intoxicants, France's ready organization of a ministry for national defence summoning the whole fighting strength of the nation, illustrated by the super-command of General Joffre, the wonderful unity of the British empire at home and beyond the seas, realized as never before, as well as Britain's establishment of sources of war supplies and her solution of the conscription problem, all these aspects of the crisis form subjects for profound satisfaction. This admirable unanimity and prowess was similarly seen in Japan when she found herself in for a part in the fight; and our country is now busy manufacturing supplies for the Allies. Japan is looking confidently forward to a full realization by the Allies of the victory for which they are so nobly fighting.

Japan has great satisfaction in feeling that it was by her efficient guarding of the waters of the Far East that the fleets of the Allies have been enabled to concentrate in such force in the North Sea and in the Mediterranean to coöperate for the undoing of the common enemy, This leaves the mind of Britain free to devote her fighting strength to the main objective and prosecute the war to a decisive and victorious conclusion.

Digitized by Google

JAPANESE CHARACTERISTICS

By THE HON. SABURO SHIMADA

(SPEAKER OF THE IMEPERIAL DIET)

THERE are those who regard it as a sort of miracle that an apparently half-civilized nation like Japan should suddenly appear on the stage of the world's history and in the short space of sixty years become a great empire exercising the balance of power in the Orient, and being received with respect in the comity of nations. No question can be more interesting than to inquire into the causes of this rapid development. Is the change due to a deliberate alteration of her circumstances by Japan, or to the inherent nature of the nation's genius?

To my mind the marvellous evolution of Japan in modern times is due to two great outstanding causes. The first is Japan's naturally advantageous geographical position, and the second is the inherent genius of the native character. The advantage of Japan's geographical position can readily be seen by any one with accurate powers of observation; but the national genius of Japan is as yet a mystery to most people. It is to the main features of this national character that I desire at this time to draw the attention of western readers.

Leaving out the remarkable development of Japan before her people came into contact with continental influence, we may say that it was under Chinese civilization that our people came to occupy a prominent place among oriental nations in the early days; while tradition and history both confirm the conviction that the influence of India also had much to do with the evolution of our civilization. That Japan's owes much to the influence of China and India must be ungrudgingly admitted. It is remarkable that the races and tribes behind China did not come so much under the influence of her civilization. The tribes of Mongolia are much the same to-day as they were thousands of years ago. Tibet does not appear to have profited much either by its proximity to the highest civilization of the orient. Japan on the other hand freely opened herself to the civilization of India and China, which marks her people out at once as different and unique. Of course she had to some extent the advantage of marine communication.

The beginnings of Japanese history indicate that her civilization was somewhat primitive compared with her more fully developed neighbours in China; our contact with China lifted our civilization decidely to a higher plain. It is usually the case that when a less developed nation finds itself dependent on a nation of superior development it is inclined to worship its teachers and take from them the evil along with the good, and thus lose in a large measure, if not altogether,

Digitized by Google

its own peculiar character. It is a remarkable fact that Japan was able to learn from her teachers without losing her characteristic genius. Nor did she lose her independence, as nations often do under such circumstances. Surely this is a dominant characteristic of which the Japanese may well be proud.

Another virtue displayed in Japan's process of assimilating the alien civilization was that she could do so in no indiscriminate manner, but with that critical spirit that takes the best and rejects the less desirable, using her own judgement and maintaining an independence of mind. Japan was not subjugated nor did she become a mere follower of others in the course of her contact with the continent. Towards foreign politics and science Japan has always retained an open mind: an attitude of perfect freedom and rational independence.

Japan's first outside influeuces no doubt came through Korea, as that country is nearest to her; and probably those early influences were in some degree Indian or Hindu. It is quite certain the new ideas on science, philosophy, art and manufactures came to Japan from Korea. Japanese historians are quite agreed that Japan first came into contact with the classics of China somewhere about the year 215 A.D. in the reign of the Emperor Ojin, when the Chinese scholar Wani came over to pay his respects to the Imperial Court, bringing with him the *Rongo* and the *Senjimon*. From this time there was a steady inflow of literature and knowledge from China, lighting the flame of desire for ever-increasing intellectual advancement. The various instruments and appliances of Chinese civilization began to be everywhere adopted. Chinese learning and culture were welcomed at the Imperial Court and by the more intelligent of the population generally. Thus under Imperial auspices the whole nation was swept into the stream of Chinese influence and soon became identified with the maturer civilization of Asia.

In recent years the same thing exactly has been going on in Japan's relation to European civilization. As the people of early Japan looked up to China as their leader in progress and general knowledge, so the people of Japan to-day look up to occidental nations for moral and intellectual knowledge and leadership, to say nothing of material civilization. But toward western civilization Japan has maintained the same spirit of independence that she did toward the civilizations of China and India. It is recorded both in Chinese and in Japanese history that when the Japanese envoy, Ono-no-Imoko, arrived at the Court of Yo, Emperor of China, in the year 607 A.D., he presented to the Chinese ruler the respects of the Emperor of Japan, to the following effect: "The sovereign of the land where the sun rises presents his compliments to the ruler of the land where the sun sets, and hopes his Majesty is well." Now the Chinese regarded their country as first among nations, beside which all others indeed were barbarians and under Chinese protection. Consequently the haughty ruler of China was not a little surprised and displeased at this claim to equality on the part of the ruler of the land of the rising sun, a fact duly noted in the histories. But it shows that from the first Japan always retained her spirit of independence.

In the reign of the Emperor Suiko Buddhism reached Japan and the country was swept by foreign religious propaganda,

Digitized by Google

which was the real beginning of Hindu influence in Japanese civilization. It was, however, a Hindu influence that had first passed through the alembic of Chinese imagination; and as it was a time when the people of Japan were already worshipping at the altar of Chinese civilization, anything from that country was sure of a warm welcome. Notwithstanding her religious and intellectual dependence on the continent Japan never lost her political independence nor was she threatened with political inequality. Though Japan, isolated as she was from the continent, could not hope to rival China and India in wealth and pompous magnificence, she did not think the less of herself for this; and it is well worth nothing that in this respect Japan never sought to imitate her neighbours. This further indicates the reality of Japan's genius for eclecticism. She took the desirable features she saw in others without losing her own soul. Although Japan was a pupil of Korea in those far-off days she did not lie at the feet of that country in abject submission, but at one time had a governor-general at the capital of Mimana, a kingdom of the peninsula, and probably could have ruled the entire peninsula had she had a mind to do so. It is clear that while the Imperial authorities in Japan regarded the empire on a basis of equality with continental nations, they never for a moment supposed that Japan had any the less to learn from continental nations. The spirit of independence was in no way regarded as inconsistent with the desire for knowledge. Herein is seen clearly Japan's tendency to assume an attitude of independence towards those whom she admires and accepts as her teachers. It is to this spirit that Japan is indebted for the progress of religion and fine art that characterized the brilliant Nara period. The fact that Buddhism and Confucianism were allowed free course beside the national religion, Shinto, again suggests the independence and freedom of the Japanese mind even in ancient times.

In local politics and municipal government, too, the Chinese system was for the most part freely adopted, even, to the dividing of the streets and the mode of architecture, especially at Nara, then the capital. Chinese law, industrial art and literature also obtained everywhere, and the Chinese way of writing was adopted for the conveyance of Japanese thought. Though this wholesale appropriation of Chinese caligraphy has led to the confusion that still obtains in the written language of Japan, it none the less shows the Japanese admiration for any way better than their own. The whole educational system of early Japan was modeled after that of China, even to the compiling of records and the writing of history. The Chinese cosmology was also adopted. Those who have followed the course of Japan's contact with modern Europe will have noticed that she has always adhered to the same principles of selection in accepting western civilization, thus proving that in spirit Japan is the same to-day as of old.

The occident and the orient have from time immemorial been regard as hopelessly separated, "as far apart as the sun is from the moon," to use an old saying; and this is why Japan was so late in coming into contact with western civilization; but there is no doubt that had communication been as easy of old as it is to-day, Japan would have taken to the good points of occidental civilization just as readily as she did to the civilization of China and India. It is not in the character of the Japanese to resist anything new that seems better than their own.

The direct contact of Japan with western civilization did not take place until the 16th century. The first Europeans to arrive in Japan were Portuguese who came to Kyushu in 1530 A.D. The fact that the Japanese warmly welcomed the strangers shows how free from racial spirit or prejudice our people were at that time. The foreigners felt quite free to open up trade with the country and to propagate their religion. The friendly intercourse so well begun was in time interrupted owing to the prostitution of religion to political purposes, but could it have gone on, Japan would have adopted the best principles of western civilization 360 years before she did. The intercourse, suspended through political intrigue, was reopened only sixty years

Digitized by Google

ago; and now that in so short a time Japan has arisen to a first place among the nations, the world is astonished and inclined to regard her as a freak if not a miracle. But Japan appears in this light only to those ignorant of her history and racial characteristics.

Prior to her contact with western civilization Japan had passed through a long course of education. She had been for centuries under the influence of India and China and had thereby laid the foundation of her later evolution and progress. It was not at all surprising that Japan should have, in the course of this education, revolted against the tyranny of Jesuit propagnnda and regarded it as dangerous to the independence of the nation. The protestant and freedom-loving nations of Europe had the same difficulties in dealing with it, as may be seen from the experience of Holland in her persecutions from Spain, as well as in the massacre of St. Bartholomew. Japan soon saw that she had nothing of advantage to learn from such tactics; and she naturally had misgivings as to Spain and Portugal. They might do for her what they did for South America and Mexico. Japanese statesmen were not blind to such dangers, and so they prohibited the foreign propaganda as some western countries had done before them. But she did so at the expense of free communication with western countries. Japan, however, had seen enough of occidental life to know that the west had something to teach her; and during the years of her seclusion many of her people devoted themselves to western learning. Consequently when intercourse was resumed with the west Japan was in a state of mind prepared to assimilate rapidly whatever the west had to give that was to her advantage. It was through commerce rather than through religion that this period of preparation was made possible. By means of the Dutch traders at Nagasaki western science found its way into Japan; and when the full light of the occident suddenly burst upon Japan sixty years ago, the country was in a condition to sow the seed and have it grow rapidly.

But in receiving the good things offered her by the west Japan retains her old-time spirit of independence; she possesses her soul in patience and does not propose to become the slave of those she admires and regards as her teachers. This spirit of independence is something that foreigners are apt to regard as a new thing and so naturally they misunderstand it. Western people are prone to think Japan now given to cultivation of the spirit of pan-Japanism, and Asia for the Asiatics. Such mistaken assumptions can only be the fate of those unacquainted with the history of Japan. The spirit which moves Japan to-day is no new spirit; it has been characteristic of the Japanese soul from the beginning. It is not a spirit of exclusion or of menace to aliens; but a spirit of manly independence based on the conviction that every race can best develop in its own way. Truth is common to all; but each must adopt and adapt the truth according to the genius with which nature has endowed him. In this he must have perfect freedom, so long as he is in line with the moral and spiritual instincts and laws of universal man. This spirit of perfect freedom and independence has been strengthened by Japan's insular position but it has been in her blood from the beginning. While retaining her own point of view, Japan does not forget that nothing is more becoming to nations as well as individuals, than a spirit of modesty and self-amendment. An attitude of proud self-sufficiency and arrogant aversion from outside criticism is something Japan has no desire to cultivate. In this respect it is safe to say that Japan has, as yet, made no great blunders, thanks to the guidance of wise statesmen. Japan is proud in her pursuit of modern progress, to find herself allied with a nation like Great Britain, one of the most highly civilized and powerful peoples of the world. She is likewise now allied with her great northern neighbour, Russia. By these advantages Japan seeks to have her national character known, understood and recognized by the civilized world, ever endeavoring to maintain the distinctive features of her national spirit untarnished.

Digitized by Google

PAN-GERMANISM

By BARON KUKI

FOR more than fifteen years now I have been a strong advocate of national militarism based on principles of peace, involving the maintenance of a powerful and efficient army. The unfortunate turn of affairs in Europe confirms my conviction as to the wisdom of this policy. A wide distinction must, of course, be made between the militarism I champion and that aggressive type so clearly represented by Germany. The brutal and inhuman deeds perpetrated by Germany in this war are resented by the whole world. There must surely have been some underlying cause driving Germany to such extremes of inhumanity. It is the proper task of civilized nations to trace the cause or causes of such moral aberration and root them out so as to preclude their repetition.

Since the outbreak of the war Germany has been studied from various points of view and her policy and temperament characterized after a hundred forms. She has been represented as a country holding and enforcing the creed that Might is Right, a Worshipper of Crass Materialism, an Exponent of Merciless Militarism, and so on; but who can say that such erroneous sentiments and principles are confined to Germany? And there is no doubt, on the other hand, that many Germans are people of exemplary thought and conduct. The fact remains, however, that dangerous and mischievous thought is more dominant in that country than anywhere else on earth at present; and the pernicious and inhuman results of such thought may be called the fruit of Pan-Germanism.

There is no doubt that it is the duty of all lovers of justice and humanity to crush Pan-Germanism as the foe of mankind. It should be opposed whether it appears in Germany or in one's own country, for the principle is of the same evil nature wherever it is allowed to thrive. It is the enemy of every nation professing and supporting it: in Germany it is the foe of the German people; in Japan the foe of the Japanese, whose central principle is the permanence of the state. In England and America this arrogant assumption is equally evil and dangerous to the peace and prosperity of the world. Personally I do not dislike Germans, but their principles I utterly abhor. One can worship at the shrine of Kant and be devoted to the literature of Goethe and be enraptured under the spell of Beethoven without submitting to the contamination of German militarism. And what are we to say of those German scholars and religious teachers who are flattering the militarist leaders of Pan-Germanism and helping to make their nation the enemy of mankind? Pan-Germanism is apparently subjugating Germany, but it will never dominate the free peoples of the world. Its attempt to do so is the cause of the present war.

We do not want to destroy the Germany of Kant and Goethe and Beethoven, whose humane idealism we so deeply admire;

Digitized by Google

but the spirit of Pan-Germanism should be throttled in short order. It would prove an interesting study to explore the causes that have turned the former high idealism of German scholars, artists and teachers into the present barbarous propaganda of that country. The modern evil germinated when Germany was driven to extreme poverty by Napoleon; the idea was conceived that the only way to be safe was to match Napoleon. Soon German scholars and prophets began to contend that their country was destined to the spiritual dominance of the world; and truly in religion and philosophy mankind *did* sit at the feet of Germany. In time Germany came to believe that the high destiny of mankind depended on submission to German sovereignty. It is a legitimate desire on the part of those who love truth to seek its extension throughout the world; but it is quite another thing to imagine that this involves the dominance of any one nation over all others. A nation can be legitimately conscious of her high mission without becoming the enemy of mankind. This shows what a dreadfully dangerous monster militarism becomes if allowed to assume a Pan-German attitude. This obstinate and inordinate spirit seems to have sprung from seed originally sown by Hegel and Fichte, the development of which flowered under the cultivation of von Treitschke and Nietzsche until the super-man became a German. It is indeed remarkable that the leaders of German militarism should find food for their propaganda in the scholars, teachers and philosophers of their nation. And so the campaign went on until the fair character of German idealism became coffined in the iron mask of soulless aggression. The beautiful ideal of a united world which Fichte suggested has been degenerated into a world dominated by Germany; the brotherhood of man has been debased to a brotherhood involved in the Fatherhood of Germany. Surely this is to exhalt a nation and its ruler above all that is called God. And even the staunch followers of Kant and Fichte and Eucken were unable to stay the scourge and the plague. Not only did they do nothing to stop it but they actually acquiesced in it, those of them that were alive when the disease first appeared. Unfortunate Germany is now suffering the consequences.

From the Pan-German point of view the supreme question to nations is not Right but victory; and war is always for victory right or wrong. This is to break up the very foundations of human civilization. The end then justifies the means, and nations are free to adopt any measure to achieve their own ends. Under such conditions war becomes a return to barbarism. Awful as the consequences may be, those nations who are determined that truth and righteousness shall not perish from the earth, are forced to take up the sword and slay the dragon; they cannot afford to submit to this decimating evil, this pestilence that threatens the undoing of mankind. War may be hell; but to suffer the destruction of truth and freedom is worse than hell. We may be given hell in reward for devotion to truth and right, but even in hell we may possess our souls and be true, whereas if we deny the truth to escape hell we have no character left at all. There can be no peace in this war until the monster is defeated.

Germany arrogates to herself the surpeme position as the modern representative of God on earth and freely

Digitized by Google

calls heaven to witness in sanction of her atrocious deeds. If Germany has the smile of God we all my be pardoned for preferring atheism. We had supposed that the main aim of heaven was to lead us out of barbarism and make us champions of the good and true in life and conduct; that science was to become the minister, not the adversary of man. What a world it would be were God of a nature like Germany! It is quite safe to say that Germany in enforcing the will of her god is defying the will of the God who made and rules this earth. Nothing that has the sanction of heaven can be a menace to mankind. Those who oppose and fight against Pan-Germanism are assuredly nearer the will of God than those who acquiesce in it. The world has learned a great deal from Germany, but it has learned nothing more important than to beware of Pan-Germanism. From German artists, poets, philosophers and scientists we have learned valuable knowledge, but now we are learning how *not* to utilize such advantages and how *not* to prostitute greatness to vile uses. And so, as we acknowledge the benefits derived from Germany, we must not overlook the evils she has heaped upon an unsuspecting world. Though we have no desire to confuse the evil with the good in Germany, our desire to do justice to the many good people in that country cannot save the innocent from the common ruin which the evil and mistaken are bringing upon them.

Of course I can speak only for my own country; and in doing so I admit the great good Japan has received from Germany; and justice demands that I also point out the evil. A good many of us, I regret to say, have caught the German spirit of militarism. Like an ill weed it spreads apace. Such success knows no morality. When any means may be adopted to guarantee victory what use is morality? Such a spirit is certain to undo the foundations of any civilization; it is a canker that will eat out the heart of nations and empires. This evil has already began to show itself in Japan. In our general elections any means are considered justifiable that will ensure the return of a seeker after office. Political degeneration thus abounds. Among us the stupid are punished and the clever escape. It is the German notion, that Might is Right: the might of money, of brain, of privilege, of status. What you can do with impunity depends on your friends! It is power rather than justice that prevails! Is not this the essence of Pan-Germanism? It is well indeed that Japan finds herself among the Allies at this time of crisis; her people are now on principle bound to crush Pan-Germanism, and to be consistent they must eradicate the doctrine that Might makes Right from their own civilization; it is not sufficient for the Allies to defeat the Teutons, if they do not see to it that Teutonism has no place in their respective civilizations. It is much easier to organize and equip the most powerful army and navy in the world and defeat Pan-this and Pan-that on the field of battle than it is to have one's own nation and people reject the evil thing and clean their own lives of it forever!

Thus we should take our stand for the principle that victory should not necessarily be to the strong nor to the weak but to the right and the just; but this idea at present is like a tiny ray of light filtering through the gross darkness that surrounds us. It is a light that will grow till the darkness is banished and day shall rule,

Digitized by Google

When the Prince of Darkness is vanquished the Germans no less than their present opponents will thrive in the resultant illumination and glory. Before this happy day comes the evil must be dug up root and branch; the smoke that now hides the sun must flee before the winds of heaven. I pity those of my countrymen who still worship at the shrine of German ideals. They are dazzled by the artificial light that country manages to throw on the interpretation of its deeds. Their only hope of seeing things aright is to imagine where would Japan be were she to adopt and practise German principles and German methods, moral as well as material. The world is to-day looking with anxious eyes upon Japan. It is the patriotic as well as the moral duty of every Japanese to see to it that no one has any doubt where Japan stands morally and spiritually and politically at this surpeme moment in the world's history.

Japan must lay the foundations of her policy on justice and peace alone. Only in this way can any nation stand. We must never taint and endanger our great future by tampering with Pan-Germanism. The conclusion of the war will necessitate Japan's showing clearly where, as well as what, she is. There must be no tendency to fickleness and speculation as to questions of morality and right. Our scholars, scientists and soldiers must all alike stand for the principles unquestioned by true civilization. A nation's destiny assuredly depends on the path it takes. After this war all nations will be forced to say what path they have chosen; and they will be known by the company they keep. If nations maintain armies and build great navies and make any international movement they will be forced to state the object of their ambition and face the judgement-seat of mankind. Armaments may be necessary to national protection; but in future no condition of militarism will obtain the sanction of mankind, that is not based on righteousness, justice and peace: to prevent destruction rather than to cause it. From such militarism Pan-Germanism is as far apart as the poles.

Digitized by Google

THE ZEN SAMURAI

By G. AKIYAMA

THE *samurai*, or knights, of old Japan owed much of their indomitable spirit to the influence of the Zen sect of Buddhism, a denomination early introduced into Japan. The faith first arrived unproclaimed by priests or missionaries, but simply as a way of life that appealed to reasonable men as good and useful. At first the adherents of such a creed were few but select. It was not until the noted priest Yeisei started a propaganda at Kamakura that the Zen way of life began to attract popular attention and his followers soon began to increase. The regent Tokiyori became an ardent disciple of Zen, and most of his warriors followed his example. This was somewhere about the year 1202.

The Zen way of life at first had no forms of prayer; and as Yeisei considered that anything in the way of religion could not be propagated without proper prayers, he adopted some of the written forms of the Tendai sect of Buddhism; and consequently that section of the Zen sect which uses such forms, is known as the Rinzai branch of the faith. When the priest Dogen went to China to study religion he returned with a more developed form of the Zen faith which he called the Soto way of life, thus creating another sect of the denomination. A Chinese priest named Ingen introduced another sect of Zen known as the Wobaku sect; and these three branches of Zen still obtain in Japan.

The Zen sect is sometimes called the creedless religion. The other sects of Buddhism have very distinctive creeds and doctrines, usually drawn from the Buddhist sutras and other scriptures, but the Zen sect bases its way on humanity rather than on books: hence its being regarded as the sect without a creed. The founder of Zen is said to have been Kayo, a disciple of Buddha, who taught the faith in China; his real name was Daruma.

Zen is not a way of life that can be adopted simply by reading books and listening to sermons and then obeying what one learns. Zen religion consists in a steady course of mind cultivation by meditation, developing the mind and spirit by personal effort; it is not something a man gets but something he creates for himself. Other sects of Buddhism teach that faith is received through the mediation of Buddha; Zen says that faith comes from the effort of the spirit to cultivate a realization of the divine presence. For this reason the other sects are called the *tariki-shu* religions; that is, religions that look outside themselves; while the Zen is known as the *jiriki-shu*, a religion which looks within. It is easy to see how such a way life would appeal to the Japanese who regard themselves as the sons of gods.

The Zen way of life looks upon the universe as a mystery. And the more one contemplates the universe the more mysterious it becomes to the mind. Indeed it seems absolutely inexplicable. But contemplation of the universe im-

Digitized by Google

presses the spirit with its wonder and awfulness. Buddha is the incarnation of the spirit of the universe. If the human spirit by inner meditation and contem plation cultivates a realization of this soul of things, it will eventually perceive its true nature and discover that the soul of the universe is man's soul too. The Zen view of life is, therefore, a form of pantheism.

According to Zen teaching one arrives at truth by contemplation; by meditation the soul can finally grasp the higher perception. It is a religion for the intellectual classes, and naturally appeals to the *samurai*. To be a follower of Zen one has to renounce self and live an ascetic life. The soul must so master itself as to transcend the transitions of life and death. The teaching well harmonizes with the *Bushido* code of ethics, the way of the knighthood of old Japan, the essence of which was self-renunciation and to live above the influence of life and death; to exert oneself solely for the benefit of king and country. The warriors of the Kamakura age, therefore, took very naturally to the new faith; their principles were in accord with the Zen teaching. In Zen they found a powerful ally to further their view of life and duty.

For this reason most of the *samurai* of Japan have been devoted disciples of Zen; and have delighted to cultivate their minds and consequently their skill by Zen meditation, thus increasing their personal prowess. It has been their custom to ask advice freely of Zen priests concerning questions of life and death. Frequently the *samurai* had to decide whether he must die or live, and the priest of Zen was ever ready to assist in the decision. Japanese history is full of notable examples of this faith. Kusonoki Masashige, the model of all Japanese loyalists, was accustomed to consult with the priest Kisoshun at the Kogenji temple in Settsu, and was an ardent follower of Zen. The illustrious pupil as finally assured by the priest that he had reached perception of mastery over life and death; and thus it was easy for the great hero to give up his life calmly for the cause of his Imperial master. Zen indeed has made many a Japanese patriot of immemorial fame.

Another famous disciple of Zen was the great soldier Hojo Tokimune, who studied this way of life with the priest Sogen founder of the Engrkuji temple at Kamakura. In his time it was that the Tartar warrior, Genghis Khan, invaded Kyushu. Hojo buckled on his armour as soon as he heard of it and at once went to the Zen priest, who only replied; "Just go ahead!" This he did and the enemy was worsted. His decision, courage and endurance were doubtless the result of following the Zen way of life. The famous warrior Uyesugi Kenshin was another brilliant example of the influence of Zen on a man's way of life; and Takeda Shingen, his opponent in battle, was also a follower of Zen. The third Shogun Iyemitsu, was a pupil of Zen. Mitsukuni, lord of Mito, studied Zen under the priest Shinyetsu; and Date Masamune, lord of Sendai, was taught Zen by Rin-an of the Rinnoji temple. Saigo Takamori, a modern hero, was also a believer in the Zen way of life, having studied under the priest Ashiya Musan in Satsuma. Tesshu Yamaoka, one of the most noted swordsmen of the Emperor Meiji whose chamberlain he became after the Restoration and was created Viscount, owed his skill with the sword to his mastery of Zen. The story is told of him that he never could beat his teacher in fencing; and so he went to study Zen

Digitized by Google

with a famous priest at Kamakura, devoting three years to the subject; and when he returned he discovered that his fencing master's eyes seemed three feet lower than they formerly did. The master soon admitted that he was no longer a match for his pupil. It was said of Yamaoka that no one could face him with the sword without feeling that his was an eye that transcended life and death, and wielded a power that was dauntless.

Munenori Yagyu was one of the noted swordsmen of the shogun Iyemitsu. He fancied himself a master of the art. One day a Zen priest happened to pass that way and called upon him, asking for a little practice with the weapon, saying he had often heard of the fame of Yagyu. The latter at once accepted the offer and when they met the priest said:

"I understand you are the greatest swordsman of the day. Now supposing two men attacked you, one from the right and the other from the left, what would you do?"

"Why, that is easy", replied the warrior. "I would cut down both in short order,"

"Well then, if four men so attacked you, what would you do" continued the priest.

"I should flourish my sword, threatening all of them", said Yagyu.

"Yes?" said the priest. "And in the case of eight assailants?"

"I should still flourish my sword menacingly."

The priest, nothing daunted, continued to increase the number until he at last said 250 assailants, much to the annoyance of the great swordsman, who said that even if 250 attacked him he would still be able to use his weapon to such good effect that he could cut his way through them by his secret art of swordsmanship.

"Would it not be better", said the priest, "to cut them down four to eight at a time as they confronted you, rather than to try to cut through them? A man that can use his sword as you can should be able to cut down as many as come before him. I'm sure that is what my sword would do", concluded the priest.

"And what kind of a sword is yours?" asked Yagyu.

"*The rojin sword of Choshu*", replied the priest laconically.

The phrase, however, means the spirit which perceives the life of the universe.

In the ensuing match with the priest Yagyu at once saw that he was face to face with a master who gave him no chance to get in even one thrust; but when he discovered that he was matching himself against the priest Takuan he was content to become his pupil. The present descendants of the Yagyu house still keep a fencing hall where the art is assiduously practiced and the Zen way of life carefully studied and followed.

Once a certain *samurai* went to the priest Bankei and complained that he wanted to get some advice as to the best way to control his temper, as he was very irritable and easily got angry.

"What do you mean by getting angry?" asked the priest. "Let me see an example of it, if you please."

The *samurai* was much taken aback by this request; and after some moments of silence he said, "Well, is impossible to show you what it is like just now, as there is nothing to get angry about."

"All right", said the priest. "If it is something you cannot show me when I ask for it, then it is not an inheritance from your parents. It is only that you

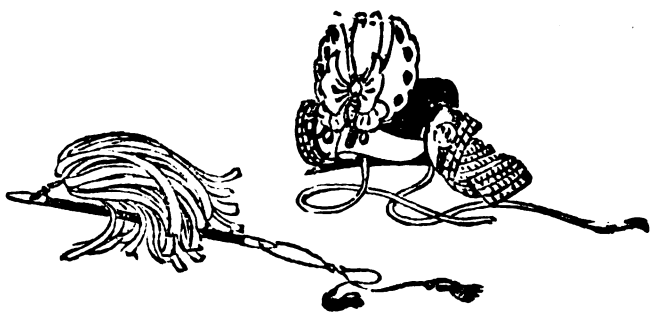
Digitized by Google

simply wish to perpetrate your self-will on others just when you please; you get angry only because you cannot have your own way. In short, you are only childish and selfish. The first thing you have to do is to put away your selfishness. This you can do by a proper study of the Zen way of life".

The story goes that after due study of the Zen way of life the *samurai* completely mastered his temper and got rid of his irritability. Japanese history is full of such examples as this.

The practice of the Zen way is known as *zazen*, which means to sit in religious abstraction for a certain time. The pupil has to live on plain food and wear plain clothes and follow the direction of the Zen priest. There are two ways of acquiring the desired mastery of spirit. The *kekka* way is by sitting in religious abstraction. One must squat with the right foot on the left thigh and the right hand on the left foot with the left hand under the right hand, so that the thumbs of both hands are placed against each other. The mouth must be shut, the eyes slightly open and the backbone upright. The other way, which is known as *hanka*, or half *ka*, is to sit down with the left foot on the right thigh, holding the hands as in *kekka*. In either of these attitudes the pupil has to meditate on some problem propounded by the priest. As this was fully discussed in a former number of the JAPAN MAGAZINE (July, 1916, p. 177) no more can be said of it here.

It will be seen that the Zen way of life contains all the religion, philosophy and ethics necessary to a man's life; it shows him how to live well and die well, which is all a man needs to know in a universe of mystery. There is no better way for a knight and a gentleman. It is not knowledge or mere ability that one gets from Zen; it is spiritual power; the power of a calm and resigned spirit that realizes and possesses the soul of the universe. The reader is referred further to the article entitled "Presence of Mind", which appeared in the December number of the JAPAN MAGAZINE.



Digitized by Google

MR. YAGIU'S FENCING HALL
Salle d'escrime de Mr. Yaguiû

Digitized by Google

1. UMBRELLAS 2. SOCKS 3. SUGAR SHOP 4. GETA
5. SAKÉ SHOP 6. CLAM SHOP

1. Ombrelles 2. Chaussettes 3. Marchand de sucre 4. Guéta, sorte de sabots
5. Marchand de saké ou eau de vie de riz 6. Marchand de coquillages

JAPANESE SHOP SIGNS
Enseignes de boutiques japonaises

Digitized by Google

JAPANESE SIGNS

By T. NAKAYAMA

IT is not known when signboards first came to be used in Japan, but presumably it was not long after the introduction of writing, though that would not be necessary among a people where pictures and designs preceded ideographs representing them. Indeed Japanese writing, like Chinese, consists of signs rather than expressions of sound. The national ideographs are for the eye rather than the ear; to be seen rather than to be heard.

There is mention in Japanese history of the fact that in the reign of the Emperor Godaigo (1319-1339) each government official set up a door-plate signifying his name and occupation, which may be regarded as the first mention of signs in Japan. It is also recorded that in the Ashikaga period the saké dealers used a bunch of cedar leaves as a sign of their business; and the ambition of tradesmen and merchants to develop their business and call attention to their wares has led to the innumerable diversity of signs that now interrupt the eye wherever one looks along the streets of a Japanese town, and even in the fields.

The art of advertising seems to have made considerable progress during the Tokugawa era, especially in the variety of signs used. To foreigners these signs are striking to a degree, though to Japanese they appear perfectly natural. Those in broken, antique or impossible English are, perhaps, the most remarkable; for since the coming of foreigners every attempt has been made to appeal to them, though in many cases these foreign signs are only to impress the native customer with the idea that the shop deals in foreign goods and, therefore, sells reliable wares.

The most primitive form of Japanese sign is that whereon is depicted the article for sale. The hemp dealer hangs out a bundle of row hemp fibre; and the maker of grass or reed hats suspends some of these hats before his shop entrance, while the umbrella maker does the same. The watchmaker has a big round clock or watch over his shop, either in a tower on the roof or on the sign over the door. Sometimes the clock is a real one and sometimes only a picture. Shops that sell mirrors often do likewise. The druggist sometimes has the picture of a huge paper bag over his shop, as most Japanese medicines are sold in that receptacle. Makers of *tabi*, the Japanese sock, also have a big *tabi* in front of their shops, usually the pattern after which the sock is cut before sewing. Fan makers put out a half-finished fan, and so on.

Most of the signs, however, are painted; often picture of the goods are so represented. The pictures are frequently on the sliding doors of the shops, as, for example the candle-maker, who has candles painted on his shop doors. The tobacco man has withered or dry tobacco leaves on his door in natural colour; while the dealer in clams has that bivalve painted in full view of the public. In many cases a kind of symbol or trademark is selected to stand for the business. We

Digitized by Google

have already mentioned that from very ancient times cedar leaves have been used to represent the saké business. The reason for this is because the ashes of cedar foliage has been put in saké from of old to give it a certain flavour liked by the native palate. The leaves are arranged in various forms, from a round bunch to an oblong bundle. The cedar foliage is not painted but natural and is replaced by fresh ones as the old fall away. Usually the change is made with the appearance of new saké on the market, especially at New Year. When you see a paper lantern with a painting of the tree peony on it, that shows the shop within deals in wild boar meat. Sometimes a lion is painted in association with the peonies, as the pronunciation of the word "shishi", wild boar, is much the same as that of the word "Shishi", lion.

Tea dealers usually set up a picture of a tea caddy either on the roof or in front of their places of business. Paper lanterns with pictures of maple leaves tell you where to buy deer meat, as the best venison comes from the maple forests.

The custom of setting up signs that involved some sort of puzzle came into vogue in the Tokugawa period, and has been continued down to to-day, though more often to be found in the provinces than in metropolitan areas. When one sees the picture of a flying arrow one knows that is a bath-house, as the word for shooting an arrow (yuiru) sounds like *yu-iru*, taking a hot bath. Dealers in sweet potatoes write up the ideographs for *jusanri* (thirteen ri), which means that the potatoes are nicer than chestnuts (kuri-yori-umai), ku-ri, meaning nine ri, and also chestnuts; the syllogistic signification being that as 13 ri are greater than 9 ri, so sweet potatoes are finer than chestnuts. The kite maker puts the picture of an octopus (tako) on his door, as the word for kite (tako) is much the same as that for octopus the vernacular. The dealer in bean-jam buns has a horse over his shop, because the word for horse (uma) has the sound of umai-umai (sweet-sweet), not unlike foreign yum-yum, for the same meaning. Such notions may appear childish, but in the peaceful Tokugawa days people were evidently at a loss for novelty and had to do something to preclude ennui. Such signs are now seldom seen.

Of course most of the signs in Japan, as in other countries, simply name the articles for sale, or describe the business of the merchant. Some of these signs are horizontally over the doors, some perpendicularly and some suspended before or beside the doors. Others are painted on paper lanterns. The paper lantern sign became very popular during the Meiji period. Rouge and toilet powder are so extensively used by Japanese women that there are shops that deal exclusively in this stuff, and are indicated by a small red flag, signifying the colour which the powder will make the cheeks. A shop with a square piece of wood on which is painted various round dots of different colours, tells the passer-by of a paint shop. The dealer in writing brushes has big one painted in front of his shop. Seal makers, comb makers, shoe makers and the like all set up representations of what they make. Such places as restaurants, book shops, hardware dealers and so on often use lanterns or square boxes with the name of their trade inscribed thereon.

To foreigners, of course, the more interesting signs are those essaying English inscriptions, which are often very remarkable for their eccentric attempts at spelling

Digitized by Google

and wording. When you see a sign reading: "Tailor of Resistant Wet Coat", you know that *there* is a good place for cheap waterproofs. "Baggages. Sent any Direction by Internal Railway", means an Express Office. "Modified Milk for the Scientific Feeding of Infants and Invalids", is of doubtful signification; as is also "Shifts Repaired Here." No one doubts the meaning of "Horse-bif shop", though why the appeal is made to English readers no one seems to know. "Coats Made from any hides Yours or Ours", sounds dangerous, but simply means furs will be made up from skins brought to the shop or will be supplied by the shop. "Various Kind Hairs", has the same meaning. "Ladies Furnished in the Upper Story", will bring you to a blouse waist maker. "Whale and all Relating it Are Sold" seems more ambiguous than it is.

The stranger will naturally ask why such ridiculous wording is thus impudently stuck up before the public, when it would be so easy to have the English corrected before being painted on the sign. Those asking such a question but show how unfamiliar they are with the country they have come to visit. The man who sets himself up as painter of foreign signs is not going to admit that he cannot compose the device to be painted on them. Possibly he gets some school boy to find the words in the English dictionary, that correspond to the Japanese ideographs; and so he paints these words in any order that seems to him best. But what of the man who pays for the sign! Does he not object to paying for a sign covered with a jumble of mistakes and then holding them up to public view? Well, he does not know the difference; and so long as he is none the wiser, the painter will not find it profitable to seek correct English for his signs. In Japan many things are done incorrectly simply because those who pay for the work do not know the difference. This is especially the case in regard to translations and advertisements in English, and often it applies even to papers and magazines. So long as English readers, for whose consumption this fare is provided, do not object to the repast and thus acquaint those who pay for the work with the imperfection and absurdity of it, the practice will go on. This means that it is likely to continue until all Japanese who use foreign signs and print foreign papers, can read English themselves; for foreigners do not take the trouble to point out such mistakes to those taken in by paying for them: they think it too good a source of humour to trouble about the matter, though the foreign press frequently calls attention to it.

Digitized by Google

IMPERIAL TREASURES OF THE SHÔSÔ-IN

By DR. SEIICHI TAKI

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

IN Japan ancient art objects are preserved in vast quantities. Not only do the Shintô shrines and Buddhist temples in Nara and Kyôto, the former capitals of the empire, and in many other towns throghout the country possess large collections, but also there are important private collections handed down in the houses of former *daimyôs* or feudal chiefs. Such being the state of affairs among the people at large, it goes without saying that the Imperial Houshold possesses a number of different articles of great merit. These art-treasures, together with valuable records relating to Japanese history, have been preserved in the celebrated collection of the Shôsô-in repository, which has itself been preserved in its original structure for now nearly twelve hundred years.

The treasures in the collection of the Shôsô-in consist chiefly of those that had belonged to the Emperor Shômu. This ruler died iu the eighth year or the Tempyô-shôhô era (756 A.D.), and on the anniversary of the demise the Empress Kômyô offered his collection to Birosshana-butsu, the principal divinity of the Tôdai-ji temple at Nara. A catalogue of the collection made at that time remains even to the present day, and a comparison of the list with the articles now existing indicates that with a few exceptions they are identical with the originals. Besides these gifts of the Emperor Shômu, there are also articles presented by succeeding sovereigns and courtiers together with the collection of the Tôdai-ji. The entire collection as it now exists, therefore, is far larger than the original bequest of the Emperor Shômu, but of the additions none are of a later date than the opening of the Heian period.

The building of the Shôsô-in stands behind the Daibutsuden of the Tôdai-ji and encloses a rectangle 109 ft. long by 31 ft. wide. The house with tiled roof is 30 ft. high and is partitioned into the three rooms, north, middle and south. The sides of the northern and southern chambers are constructed of three-cornered beams placed one above another. The highly-raised floor is supported underneath by cylindrical pillars designed to admit fresh air. Such was the architectural style commonly adopted in those days for repositories and the building under discussion is now regarded as the largest and most representative of its kind. The building has never been allowed to be opened unless by the issue of a special Imperial edict, and this rule is still observed. Prior to the Meiji era, it was under the control of the Tôdai-ji and since that time the control has been vested in the Imperial Household. The collection is accessible when it is being aired in au-

Digitized by Google

tumn, but even then only by special permission.

Japan is eminently fortunate in the possession of a wooden repository which, although the structure is of a very rude character, has been perfectly preserved for twelve centuries. In 1180 the edifice of the Tôdai-ji was destroyed by fire, and the original colossal statue of Biroshana-butsu was also consumed. Henceforth the frequent fires of civil war devastated the envirous of the Shôsô-in, but it has always escaped damage, which testifies to the nation's respect for the throne. Furthermore the simple form of its wooden structure has proved efficacious in preserving its contents from the attack of dampness during the rainy season. Every article has been preserved in perfect condition. For example, an old cast metal mirror, which had remained untouched for more than a thousand years, was found unblemished and apparently new, as though only recently made, when it was examined at the beginning of the Meiji era. The world possesses a quantity of archaeological remains of some thousand years back, which are, nevertheless, mostly the results of excavation; but the treasures in the collection of the Shôsô-in with the building itself have come down to us in their original and perfect state. Nowhere else have such articles been preserved in such marvellously good condition as in Japan, which can deservedly boast of a succession of emperors in one unbroken line of family descent for at least twenty centuries.

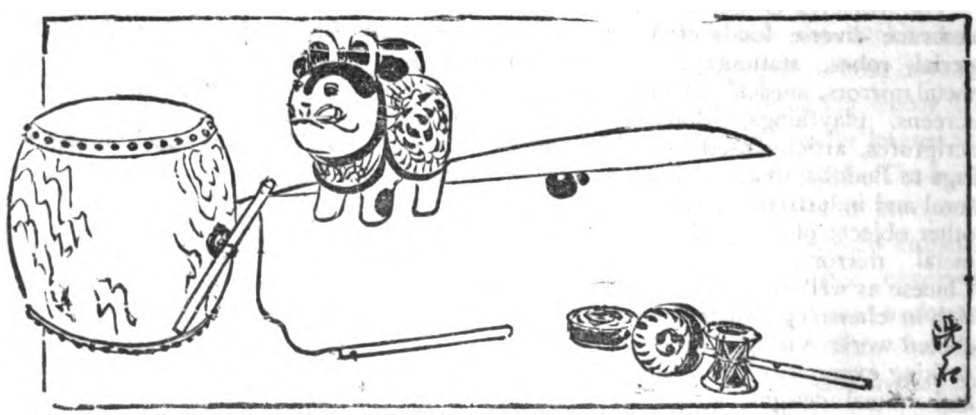
The treasures collected in the Shôsô-in embrace diverse kinds of articles: Imperial robes, stationery, paraphernalia, metal mirrors, musical instruments, folding screens, playthings, Buddhist images, scriptures, articles used in making offerings to Buddha, weapons, harness, agricultural and industrial implements and many other objects of every description. Cast metal mirrors, especially, comprising Chinese as well as Japanese products, are rich in charming ornaments of the most skilled workmanship. Most of these are striking examples of their kind with grape and animal designs, which are of great importance from the point of view of archaeology. Musical instruments of all varieties are ornamented with designs, sometimes painted, incrusted with mother-of-pearl or mosaic work, which cannot be too highly praised. There are many-fold screens painted in gorgeous colors with the ornaments of feathers, representing beautiful figures of Chinese characters. We also find screens of dyed fabrics in wonderful designs of animals and plants. In paraphernalia such as cases and tables we notice intricate designs done with *Mitsuda* oil, gold-dust or colors which are worked out with a skill unapproachable by ordinary artisans of modern ages. Embroideries and fabrics are also quite numerous and so splendid as to be worthy of serving as typical specimens of our early industrial art. Taken altogether, the treasures, when divided in accordance with their technique, will come under the following categories: painting, calligraphy, sculpture, lacquer work, inlaid work, metal work, earthen ware, jade, glass, tortoise-shell and horn work, bamboo and wooden ware, mosaics, embroidery, fabrics, both dyed and woven, etc. It should be remembered that beauty was lavished on these objects because they were intended for Imperial use. Indeed, no such extravagant works of art were then within the reach of the people in general. At all events, these treasures bespeak the acme of our industrial art which was attained in those days of great antiquity.

Historically it is taken for granted that the development of Japanese art in general has been traced back to the Korean expendition of the Empress Jingô, and yet it was during the Suiko period (6th century) that handicrafts developed into true fine arts. Thenceforward Japanese art made remarkable progress, but it was not until the Tempyô epoch under the reign of the Emperor Shômu that ancient art attained its climax and culmination. It was indeed by the command of the Emperor Shômu that the huge image of Biroshana-butsu in the Tôdai-ji was cast which was the most prominent of all works because of its enormous proportions. It is recorded that the Emperor dreamed of a Buddhist divinity, the incarnation of Amaterasu-ômikami and ordered to make a carving of his dream, a statement

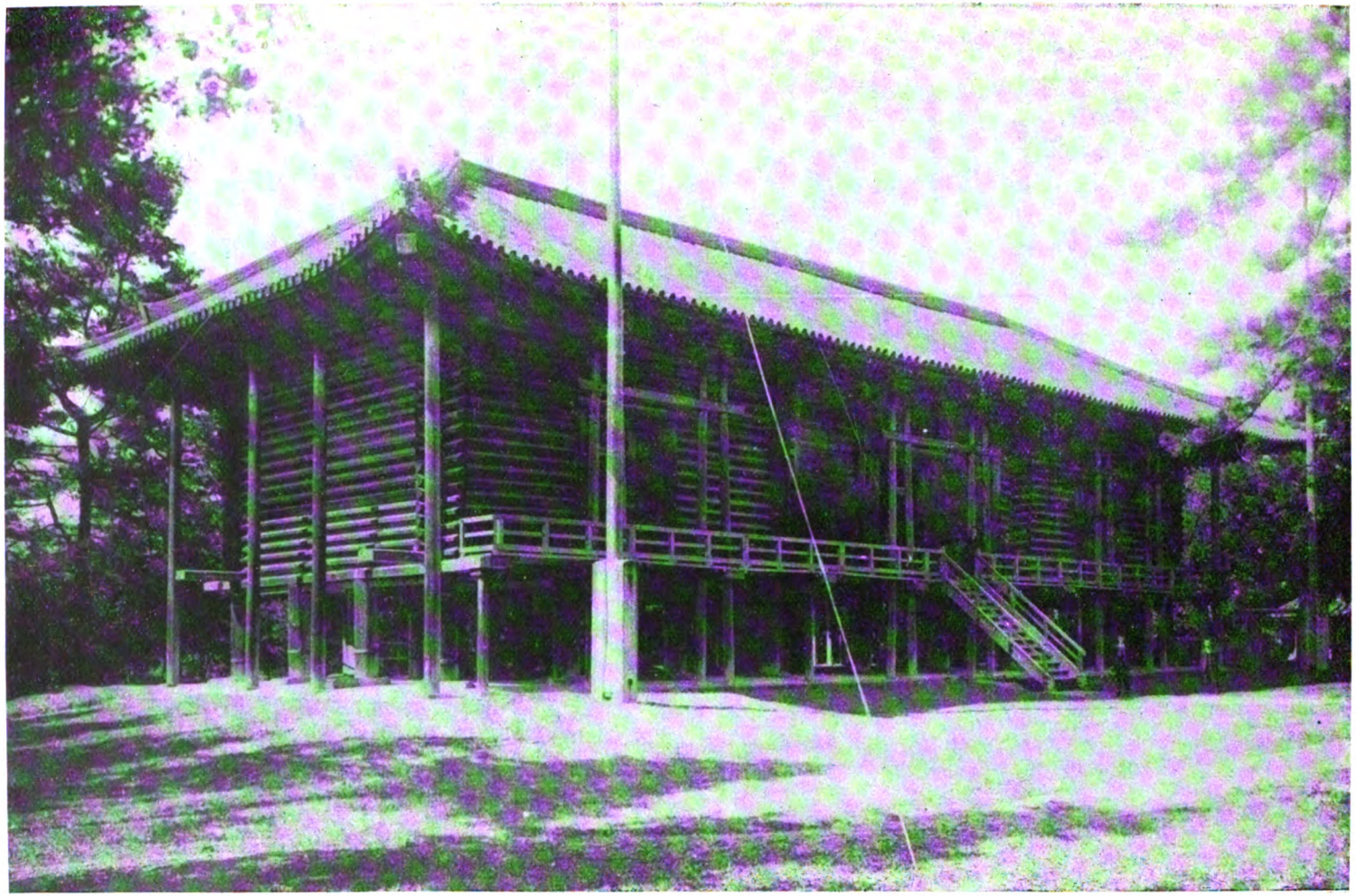
Digitized by Google

hardly credible to us. But the chief concern of the enterprise was unquestionably to make the most representative work from the religious and artistic points of view. Truly, it compels our wonder and admiration that such a colossal statue should have been cast, with the ornaments and the hall which enclosed the monument. Unfortunately all these works were lost excepting only the sculptured pieces of the lotus pedestal. But the survival of the Shôsô-in collection offered to Dai-butsu, even if restorations have greatly marred the statue itself, is quite sufficient to enable us to get glimpses of the contemporary art. It must be remembered that the reason Japan came to be recognised as a nation rich in artistic sense is because her art reached its zenith in ancient times, and on the basis of that antique work has she ever founded the pantheon of her art. Thus her people should thoroughly understand the character of the Imperial treasures in the collection of the Shôsô-in and the condition of the classic art of Japan.

At the same time one must not lose sight of the fact that an examination of the treasures shows that universality or openness to the world was one of the essential features of ancient Japanese art. Not only does the collection embrace besides Japanese works a number of art objects of ancient China, which bespeaks the relation of Japanese art to that of China in olden times, but also there is evidence that influence of India, Persia, Greece, Rome, etc. had made itself felt. Consequently the collection provides the archaeologists of the world with materials of unusual interest and supreme importance, and it testifies to the richness of absorption of ancient Japanese civilisation. It has been an undoubted fact since very early times that Japan has appropriated the civilisation of other greater countries in the world and thrown them into her own crucible. This has provided material for the development of Japanese civilisation.



Digitized by Google



THE SHOSO-IN, NARA

Le Shōsōin à Nara

Digitized by Google

❶

❷

❸

1. A BRONZE CHINESE MIRROR 2. ANCIENT BIWA 3. ANCIENT CABINET
1. Un miroir chinois en bronze 2. Ancien Biwa, instrument de musique à cordes 3. Coffret

TREASURES FROM THE SHOSO-IN
Trésors conservés au Shôsôïn

Digitized by Google

THE WAR

By THE HON. I. TOKUTOMI

(EDITOR OF THE KOKUMIN AND MEMBER OF THE HOUSE OF PEERS)

WE cannot forget the words of Viscount Grey, the British Foreign Secretary, in a speech before the Foreign Press Association in London on the 23rd of October, 1916, describing the war preparation of Germany. "It was the story of 1870 over again," declared the Viscount, "preparation for war, not only the preparation of material, but the preparatory stages all advanced in Berlin to a point beyond that of any other country; and then when the chosen moment came, a manœuvre was made to provoke some other country to take a defensive step, and when the defensive step was taken, then to receive it with an ultimatum which made war inevitable."

Thus we see how Germany was prepared while other countries had no thought of war. The rapid advance of the German forces into France as well as their ready inroads into Russia all go to show how completely Germany was prepared for the great military struggle she precipitated. During the whole of her last forty-five years of peace Germany has been getting ready for the moment to strike; and when that moment came she struck hard. On the other hand the arrival of war showed how the Allied Powers were not prepared for it; they were in no position to cope with so formidable an adversary. France was unable to prevent her territory from being decimated and despoiled. Russia was short of ammunition. Great Britain had to create most of her army and build the munition factories necessary to supply her guns, after war broke out.

The Entente Powers, therefore, can explain their initial failure by saying that they were unprepared while Germany was quite ready; but is there really any valid excuse for their being thus unprepared? Publicists both in England and America were constantly pointing out the fact that the colonial ambition and naval expansion of Germany were bound to bring her into clash with Great Britain. Did not the late Lord Roberts steadily urge conscription on Britain, having a clear forevision of a day when Britain would be forced into continental warfare? But all these warnings were to no purpose.

Neither indeed had France a good reason for being caught unprepared. The French Yellow Book published after the outbreak of hostilities shows that the

Digitized by Google

French authorities were in possession of a report that General von Moltke, Chief of the German General Staff, declared in 1913, in the presence of the King of the Belgians, that it was the intention of Germany to crush France. France, therefore, has herself alone to blame for not taking the necessary precautions in regard to German invasion.

From an official statement made in the Italian parliament in 1913 it is clear that Austria desired Italian coöperation in case Austria took action against Servia. The Italian authorities at that time were not of opinion that the contemplated action of Austria toward Servia could be regarded as involving the Triple Alliance, as it was nothing but an Austrian offensive. Thus it is evident that the action of Austria toward Servia was premeditated; and the European war would have come whether the Archduke Franz Ferdinand had been assassinated at Surajevo or not. The question is, why had not the Entente Powers, who were in possession of this information, made adequate preparation for war? It is another example of a case where negligence is worse than deliberate wrong.

Something has been said about Germany admitting that though she had failed this time she would succeed ten years hence. She had her plans laid to get to Paris, to defeat Russia and to keep England out of the war. It was indeed a grave mistake to leave England out of her reckoning, and still graver to fancy the British expeditionary forces too insignificant to frustrate her plans. Though unprepared at first, England is now prepared as no other nation on earth has ever been. With conscription adopted and the whole country turned into a veritable munition factory, Britain has become the most powerful of military nations.

Now after two years of the most terrible war in history the European nations are still at each other's throats. No one can say when the strife will cease, but a message from England indicates that it is expected to go on for at least two years more. Mr. Asquith has declared that England will fight until she has established "the supremacy of right over force." Such is the lesson that England has learned from her bitter experience of the last two years. That Germany deliberately plunged Europe into a holocaust of blood and carnage simply to gratify her national ambition, and did not hesitate to treat her treaties as scraps of paper, are now well-established facts, which demonstrates the German conviction that force can defy right. The progress of the war so far must surely have brought home to the Germans the utter falacy of such an assumption. At the same time the war has taught the Entente Powers the equally important truth that right without force to protect it is no right at all. The declaration of Mr. Asquith to fight until England "has established the supremacy of right over force" is a determination to back right by force. In international dealings there must be right to begin with; but it is a imstake to believe that right can stand alone. It must be forcibly supported or it will be trampled under foot. This has been true in all ages; it is true now; and it will be no less true after this war is over.

Digitized by Google

GERMAN PRISONERS IN JAPAN

By S. HAYASHI

AFTER the fall of Tsingtau on the 7th of November, 1914, Governor-General Waldeck and his 2,300 defenders surrendered to the Japanese investing army, and were transported to Japan for internment as prisoners of war. Several hundred Germans had been made prisoners of war before the capitulation of the fortress, and these have to be added to the total. On entering the fortress some 500 persons were found sick or wounded, and in hospital. Indeed Japan found more Germans in Tsingtau than she expected.

In the terms of surrender the Emperor of Japan was pleased to permit German officers to retain their swords, and they were accorded the rank and treatment they had been accustomed to.

After being conveyed to Japan the German prisoners were distributed to several barracks prepared for them, usually in the vicinity of some brigade station, with a lieutenant-colonel or a colonel appointed over them. One of the officers holding this position is Lieutenant-Colonel Saigo, son of the world famous Saigo of Satsuma-rebellion fame, now a Marquis.

The German prisoners are living in comfortable quarters and given proper rations of foreign food. It was thought better to have small than large prison camps; and consequently the men are distributed at Tokyo, Osaka, Nagoya, Fukuoka, Kumamoto, Kurume, Oita, Tokushima, Marugame, Zentsuji and Matsuyama. By decreasing the number at any one place better accommodation also could be provided. Most of the men have been allotted to Buddhist temples, where they can have religious worship as they choose. The officers have special quarters, and are as well treated as possible. Governor-General Waldeck has been given special apartments in the Red Cross Hospital buildings at Fukuoka, his rooms commanding a magnificent view of the bay of Hakata. It is a historic place where the Chinese invasion attempted to land in the 12th century and was beaten off by the sturdy warriors of Nippon. The scenery all about is charming. The apartments occupied by the German governor are those once occupied by his Majesty the Emperor Meiji when Heir Apparent. The German General has expressed his appreciation of the great

Digitized by Google

honour done him in providing such luxurious quarters.

Each German prisoner in Japan receives regularly the same salary as he did when in German service, which appears to range from 30 *sen* a day for common soldiers to about 183 *yen* a month for a lieutenant-colonel. The officers are permitted to purchase and prepare their own food as they please; but the common rank have to take the rations provided for them. In addition they get quantities of oranges, buscuits, coffee and tobacco, gratis. In Tokyo there are 11 officers and 323 rank and file, but they have recently taken up their abode at Narashino at new quarters built for them.

The officers and men are comfortably housed, with good beds, and rooms heated in winter. They rise to the call of a trumpet at 6 a.m.; and after washing, each officer receives a cup of black tea, but Japanese tea is given to the common soldiers. Officers get a bowl of oatmeal porridge and two eggs for breakfast; and for luncheon they get soup, bread, meat, curry and rice. For breakfast the soldiers have Japanese tea and bread and rice; and meat for lunch, with curry and rice for supper. Indeed they are fed much better than Japanese officers and men.

After breakfast all take exercise or read, under direction of the German colonel over them; they are allowed all the reading matter they want. They may receive visitors every Wednesday from 9 a.m. to 4 p.m. In addition they are allowed to take walks in the country, though some have dishonourably taken advantage of this privilege.

The German prisoners are not altogether an easy lot to care for. They often contrive means of escape, and a few succeed in getting to the mainland; but now they are too carefully guarded for this. Some of the prisoners have demanded the privilege of marrying Japanese women, but this was considered too much liberty. The prisoners at Nagoya wanted to be clothed in Japanese garments, the wish being complied with.

One of the prisoners named Schriba is a Eurasian, his mother having been a Japanese and his father the famous German surgeon formerly in the Imperial University, Tokyo. One of the Nagoya prisoners is a boy of 15 whose father was an engineer at Tsingtau, but as he had been employed in carrying shells he had to become a prisoner of war. On the whole the prisoners seem satisfied with their treatment, if one may judge from the letters they send home. Of course there are always some who are surly and captious. The Japanese entertain no hatred toward their prisoners of war; and have inflicted no inconveniences on them beyond what were necessary. On marching through the streets of the city the German prisoners never hear a jeer or an unkind remark, their treatment being quite different from that inflicted on Japanese citizens in Germany. German teachers in Japanese schools were not molested after war broke out with Germany; and those who desired to remain are still here. It is to be regretted that some of the German prisoners have attempted to take advantage of the leniency with which they have been treated. The difference between the treatment which the Japanese have received in Christian Germany and what the Germans have received in non-Christian Japan is significant, to say nothing of the barbarous subterfuges the Germans have resorted to for civilized warfare.

Digitized by Google

JAPANESE CHRISTIANS AND THE EUROPEAN WAR

By THE REV. MIZUTARO TAKAGI, D.D.

(PRESIDENT, THE AOYAMA COLLEGE)

SOME two years ago in the course of a review of the "Great Illusion" by Normanl Angell, written by me for the *Kokumin Magazine*, I did not hesitate to denounce German militarism and to warn my countrymen as well as the world against a creed that inevitably brings disaster. This was before the war; and the consequences since have but too sadly shown that my prediction was well founded.

To my mind there is no doubt that the present war is due for the most part to the spirit of militarism that Germany has been fostering now for nearly a century; it is the outcome of Germany's faith in Might as against Right; she has placed Power where Humanism should be; and the Kaiser's theory of divine right has helped to precipitate the present catastrophe, promoted by an ambition to recreate the Holy Roman Empire.

Of course the attitude of the Allies can only be regarded as a legitimate defence against a wanton attack, and a determination to prevent the retrogression of modern civilization and to preserve the right of inheriting genuine culture. And Japan too, in accordance with the friendly terms of the Anglo-Japanese Alliance, and prompted by high moral motives, has enlisted herself in the crusade for the promotion of a lasting peace.

It is, of course, a critical time in Japan. With what strange thoughts and feelings our Japanese Christians look upon the Christian nations of Europe locked in deadly conflict! And what will be the issue of a war in which the Allies are fighting a life-and-death battle for the civilization of the twentieth century? When shall the crusaders hope to enter the promised land?

"Do not fight with the sword but stand firmly for spiritual authority; and while overthrowing the empire of mean material force, establish an empire of spirit and truth." Thus spoke the great German philosopher, Fichte, in his lecture *To the German People*. It is only half a century since Germany's famous teacher sounded this grave warning, and yet

Digitized by Google

Germany, as no other country, has concentrated her whole energy on accumulating and utilizing material force at the expense of the spirit and the truth.

It was in Germany that the Protestant movement had its birth: that great movement to secure spiritual freedom as against tyrannous tradition; and it was Germany that first sounded the alarm-bell for the reformation of religion, thus awakening the whole of Europe to modern civilization. How difficult it is to imagine that it can be the same country which is now worshipping the power of the sword! Germany has turned from the altar of God to worship before the shrines of perverted Prussian heroes, burning incense to prophets like von Treitschke and von Bernhardi, who promulgated the creed that force is justice and applied it to military affairs, while Nietzsche taught Germany that Christianity is the slave morality of a dead god.

The general tendency of thought in Germany, as represented by Haeckel's belief in the almightiness of science and the Drewsian theory of the elimination of Christ, has been very unacceptable to the Christians of Japan. Most of the Japanese students who have gone to Germany to study politics, medicine or philosophy have returned with little or no idea of Christianity, to the great disappointment of religion in Japan. Does not this but show how when a nation is bent on dilligent preparation for a bloody war it must at the same be time utterly negligent of the promotion of spiritual culture?

It is true that men like Eucken and Harnack stood up for the cause of spiritual truth and authority in Germany, but their way of thinking seems to have but little affected the general tenor of the national life; and even they too, to our surprise and disappointment, have joined with the militarist politicians in attempting to justify the war. Having been disappointed in regard to the Christian faith of Germany, Japanese Christians were not surprised to see that country becoming the cause of the present bloody strife in Europe.

As to the faith of Japanese Christians in respect to the issue of the war, the editor of the *Christian World*, Tokyo, says: "It is evident that already Germany is defeated spiritually; and no one can wonder now that a nation which has relied on troops equipped with scientific accomplishments and rejecting Christianity as a slave-morality, should begin to rage like a mad dog. We may confidently assure ourselves that the Allies who stand for righteousness and the moral order of the world, have already won the victory in the field of spiritual warfare." These words may well be taken for the general conviction of the Japanese Christian Church; and that the forces of Germany will ultimately suffer defeat we believe with unalterable faith.

Civilization and religion have now so far advanced among the most enlightened

Digitized by Google

nations that the world can well depend on them to stand up for right against wrong, and for law against disorder, when civilization is threatened by any combination of forces gone mad. Are not all the nobler voices of mankind everywhere to-day crying out against the outrages and atrocities of pan-Germanism? One of Japan's statesmen speaking on this aspect of the tragedy recently, said: "Englishmen and Frenchmen were born to love freedom, which their fathers have often staked life and property to defend; and that love of freedom is as strong in the hearts of the British and French people to-day as ever it was. This is why they are ready to die rather than submit to the violence of the Kaiser; and this is why, so far as the Allies are concerned, this war is a revolution. It is a fight to the finish for freedom and independence. It is not a war between people and people, but between truth and falsehood, freedom and tyranny, civilization and barbarism, humanity and selfishness. No one who respects truth can tolerate the German notion of morality and order. The soldiers of the Allies have taken up the cry, 'Give us freedom or give us death' and they will fight until they attain their purpose."

In perpetrating this inexcusable war Germany has shown that there is something wrong with her constitution; and this wrong, unrepented of, is now bringing her a baptism of blood, while at the same time the Allies are being afforded an opportunity of showing the nature of their civilization and the stuff of which their peoples are made. No better test ever put to the proof respective systems of government. Who can help admiring the spirit of tragic grandeur that pervades the soul of Belgium? "The spiritual lesson given to the world by Belgium," says Professor Muko, "is a greater contribution to human civilization than all the influence of German culture." Japan, if she wishes to become a great world-power, may be able to learn the meaning of material civilization from Germany, but she must go for her spiritual culture to Belgium.

The die is now cast; and Germany cannot hope to retrieve what she has lost either in material or character; the whole world is averse from her perverted notions of justice and her outrages on civilization. Japan is proud that she has had some part, however small, in helping to suppress the German spirit of militarism and at least driving it out of the Far East. Had we not taken our part in pricking the bubble of illusion Germany might have given us cause for trouble some day. Japanese Christians feel glad to realize that their country's little war with Germany was not due to any territorial ambition but in accordance with the Anglo-Japanese Alliance and to secure the safety of their empire from future aggression. Our motives were only fidelity and peace.

War is noble only as it is in defence of noble ideals. That is the faith of our

Digitized by Google

Japanese Christians; and when their country goes to war on that basis they are solidly behind her. In driving Germany out of the Far East Japan was moved by the highest of motives, and her action had the warm and united support of the Japanese Christian Church. In speaking on this subject one of Japan's leading clergymen, Dr. D. Ebina, said: "Germany has sown the seeds of tumult in Europe and Europe is now reaping the harvest. She also tried to sow similar seed in the Far East, but Japan has uprooted the tares. Our war with Germany was not for vengeance, but to take some part in the struggle of freedom against militarism; and we hope for the day when the illusion known as armed peace will come to an end and there will come a peace founded neither on armaments nor diplomacy but upon justice and righteousness. The sword of Japan will rattle in its sheath until the military monster is destroyed."

Another phase of Germany that astonishes Japanese Christians is how the Kaiser tries to associate his doings with religion and hold heaven responsible for supporting him. He regards religion simply as a political weapon rather than a divine influence for the reformation and strengthening of human character. Consequently the Christians of Japan regard the over-throw of a country attempting to impose any such false notion on mankind as eminently desirable. The defeat of Germany can only hasten the salvation and happiness of mankind. The victory of German paganism is something too awful for the mind of man to contemplate. What would religion come to were its high priests to be perverted Prussian heroes?

This war teaches Japanese Christians the bankruptcy of a civilization attempting to get on without pure religion. The Japanese Christian to-day feels himself standing on the ruins of European civilization and looking for a better future, the dawn of a new civilization. It is a time for great prophets and teachers if they will be but forthcoming. The need of the new civilization is more spirit; and while not neglecting its material side, we must labour to base it more on character and love. The new civilization must solve the question of armaments and peace. On the new map of the world which peace will draw, the territory now occupied by materialistic imperialism must give way to theistic idealism and universal brotherhood. Then Christ and not the Kaiser will reign. The present war is breaking down the showy side of civilization and letting the real essence appear. "Blessed are the meek for they shall inherit the earth." As time goes on Justice proves itself more and more the victor; and the mother of peace. The men who will make the future will be the men who hate to destroy their fellow men. May heaven hasten the day when all nations shall join in the words: "Glory to God in the highest, and on earth peace, good-will toward men."

Digitized by Google

THE EMPEROR KIMMEI AND KOREA

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

THE diplomatic intercourse between Japan and the Korean kingdom of Kudara in the 6th century forms one of the most interesting studies of ancient history in the orient, especially as regards the introduction of Buddhism into Japan.

All the most ancient records go to show that the beginning of Japan's relations with foreign countries was with Korea: that is with the kingdom of Kudara. There is a tradition coming down from the age of myths that the ancestral prince of Japan, Susa-no-o-no-mikami, once crossed over to Kudara. After the Emperor Jimmu came to the Throne of Japan and laid the foundation of the empire, intercourse with Korea was regular, an envoy coming from Mimana. In the year 1 B. C. such envoys came from Korea to Japan.

Not long after the expedition of the Empress Jingu to Korea, when she subjugated the kingdom to Shiragi, Kudara and Mimana both asked the protection of Japan against Shiragi and Kokurai, other independent states of the peninsula in the north-west. In response to this request Japan sent a governor-general to reside at the capital of Mimana to look after the interest of that state and Kudara as well. Thus there was a Japanese govenor-general in Korea ages before the practice was revived under prince Ito. It is clear that from the very earliest times intercourse between Japan and Korea was very close. The fact that Kudara was often accused of sending tribute to Japan but intermittently, shows the dependence of that country on Japan.

It was through the Kingdom of Kudara that Japan first came in contact with the classics and civilization of China. In the same way Japan first learned of the Buddhist religion.

Buddhism was officially introduced into Japan in the reign of the Emperor Kimmei. The faith had come to Korea from China in 384 A. D. In the reign of the Japanese Emperor Kimmei (539—571), Kudara being threatened by Shiragi and Korurai, sent envoys with tribute to Japan to seek assistance sgainst the aggressors. And Japan, as has been stated already, send officers for the relief of the oppressed kingdoms. In September of the same year Kudara sent an envoy to the Japanese Resident-General at Mimana presenting various costly gifts. At the same time Kudara set up a giant statue of Buddha 16 feet high and offered prayers before it, saying that such devotions were for the good of the state; and the prayer offered at that time was on thiswise:

" Now, oh wise One, we have made a statue of thee, and by this we entreat thee that the Emperor of Japan may also be blessed of thee with exellent virtue, and that our country, over which the Emperor

Digitized by Google

of Japan presides, may also have thy blessing, and that all the people of the world may receive the enlightenment of Buddha,"

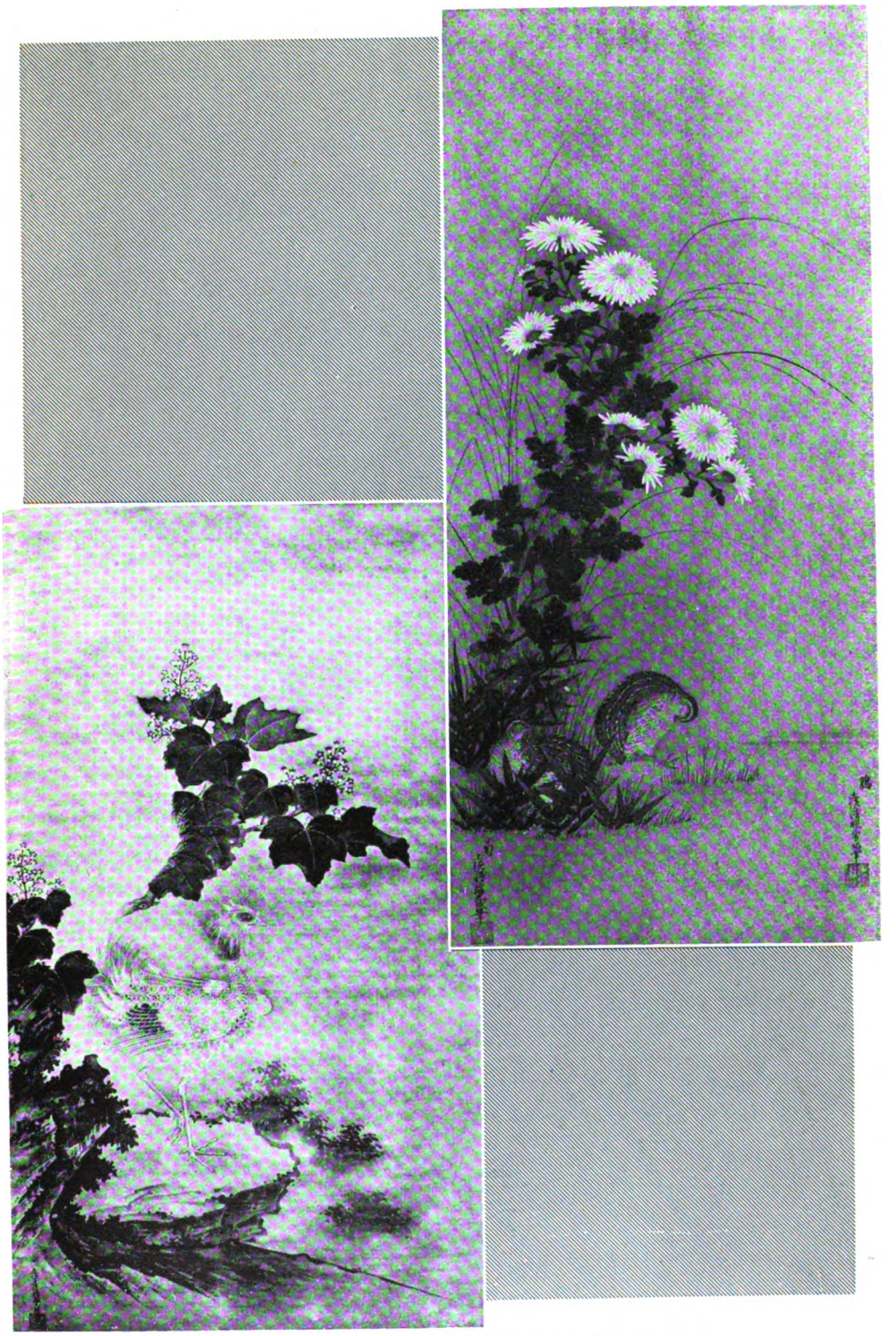
In the early part of the 13th year after Buddhism came to Japan from Kudara, both Kudara and Mimana asked Japan to send a military force for defence against the attacks of Shiragi and Korai; and with the request the king of Kudara sent as a gift a beautiful statue of Buddha and some Buddhist canopies and scripture rolls, pleading at the same time for the propagation of the Buddhist faith in Japan. The Emperor Kimmei was inclined to believe in the new religion, but there arose a sore discussion among the old families of Japan as to whether the new religion might not supplant and offend the old gods of the nation; and so some officials who were conservative, opposed the introduction of the new faith, while the more liberal ones agreed with the Emperor in welcoming it. And then the Emperor, steering a middle course, gave the image as a present to the Soga family who favoured the new religion and let them help on the new faith privately. The political dispute between the Soga and the Mononobe families grew greater and greater until the former killed the latter.

In the 15th year of the Emperor Kimmei, his Majesty asked the King of Kudara to send him physicians with a good knowledge of medicine, as well as some books on divination, calendars and works of literature. In reply the king of Kudara sent some doctors and nine Buddhist priests, all of whom arrived during the following year. In return, the Emperor of Japan sent soldiers and weapons to Kudara to serve for three years, in compliance with a request received. In the year 554, however, the king of Kudara was killed in war with Shiragi; and a prince was sent to inform Japan of the national mourning. On this occasion the Japanese chief official, Soga no Makikami by name, said to the envoy from Kudara:

"In the years that have gone your country was invaded by the king of Kokurai and was in great straits, when our Emperor required the head of the college of divination to ask assistance of the gods for your country; and the diviner informed the Emperor that the message of the oracle was to the effect that the only way to save the country was to approach the god of the country. And the Emperor kindly consented to act upon the intimation of the oracle. And so your country has had a restoration of peace. At the beginning of creation the god of your country descended from heaven to create your land, when the trees and the grass could talk and commune with men. Not withstanding this we hear that you are neglecting the god of your country; and this is the reason why you are visited by calamity. You must, therefore, repent and restore the shrine and the worship of the national god and your country will again enjoy prosperity."

It will thus be seen that during the reign of the Emperor Kimmei intercourse between Japan and Kudara in Korea was unbroken and intimate. It is evident that during that period Japan had freedom to interfere in the affairs of the peninsular kingdom and keep a representative at the capital to safeguard the interests of the country. Often Japan had to sen assistance to save the kingdom from the attacks of surrounding enemies. At the same time Kudara taught Japan the new religion and was the means of having Buddhism introduced into this country. It is also obvious that much of Japan's interest in Korea was for the purpose of taking steps to prevent the rise of a third power that would be likely to menace the safety of Japan herself. The geographical position of Korea in relation to Japan made this a clear necessity. Though Buddhism, which meant so much to the people and king of Kudara, met with much opposition from the conservatives in Japan, so much so that the Japanese officials advised the envoy from Korea to restore the worship of the nation's gods, yet there is no record of any resentment on the part of Kudara, which continued to send tribute to Japan all through the reign of the Emperor Kimmei; but an equally interesting fact is that at the same time Kudara was sending tribute to the Emperor of China, to whose country she had been indebted for much.

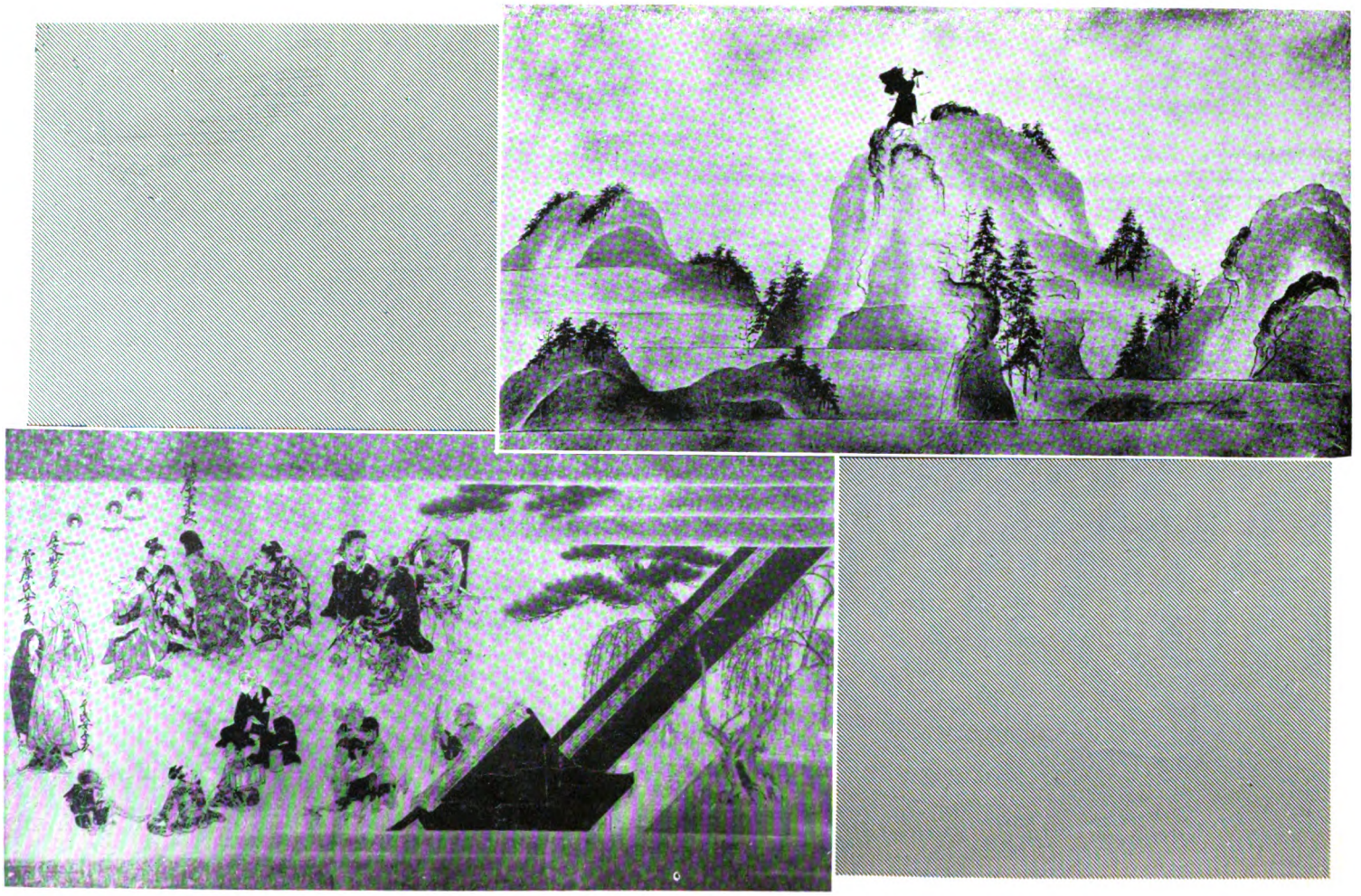
Digitized by Google



UPPER: PAINTING BY TSUNEAKI AND MITSUNARI
LOWER: PAINTING BY MITSUOKI
La partie supérieure par Tsounéaki et Mitsounari et la partie inférieure par Mitsouoki

THE TOSA PAINTERS
Peinture de l'Ecole de Toça

Digitized by Google



LOWER : PAINTING BY TAKAMITSU
La partie inpérieure par Takamitsou

UPPER : PAINTING BY MITSUNOBU
La partie supérieure par Mitsounobu

THE TOSA PAINTERS
Peintures de l'Ecole de Tosa

Digitized by Google

THE TOSA PAINTERS

By S. KAWASAKI

IN disussing Japanese schools of painting the style known as *yamato-é* signifies pictures in purely Japanese style, which, is for the most part simply the Japanization of a Chinese school of painting; and from this school have emanated several minor schools, the most important one of which was that known as the Tosa school.

In the Heian period there lived a famous painter named Fujiwara Takayoshi whose chief merit was in Japanizing the pictorial art of China, a work continued by his son Takachika. He finally attained to the position of chief painter to the Kasuga shrine in Yamato, and took the name of the Shrine. Thus we have the Kasuga School of *yamato-é*. The work of the son was in some degree an improvement on that of the father, lending further impetus to the development of the Tosa school. The name, Tosa School, was taken because of the artist's official designation as Tosa Gonnokami. In time the artist removed from Yamato to Kyoto, where he spent the rest of his days. The names famous in the Tosa school from the founder downwards were Takayoshi, Takachika and Tsunetaka. The difference between the Kasuga school as represented by Takayoshi and his son, and the Tosa school, as finally established by Tsunetaka, is chiefly that the former employed fine lines with elaborate colouring, delineating quietness of life and delighting in Buddhist art; while the Tosa School, which evolved from it, indulged in a freer and more unrestrained use of light and shade as well as in playful and wanton lines, choosing usually human figures and having humanity for a theme. Most of the subjects of the Tosa school were taken from national history and romance, and the art of these masters is instinct with Japanese customs and spirit.

Among the leading names of the Tosa School were Toba Sojo and Fujiwara Mitsunaga. The former was a bishop of the Buddhist faith whose real name was Kakuyu. He excelled in the painting of human and animal figures and is much admired by critics for his rough sketches. Two good examples of his art are to be seen in the Chogo-sonshi temple in Yamato and the Kazanji in Yamashiro. Fujiwara Mistunaga lived between the years 1171 and 1174, the years when he did his best work. He also excelled in portraits. He received an order from the Imperial Court to execute the decorations on the doors of the palace apartments. A makimono by him is

Digitized by Google

now the possession of Count Sakai in Tokyo.

Fujiwara Takanobu was also a master of the human form; and his portraits of Shigemori and Yoritomo are representaitive works of art, especially from a historical point of view. These paintings are preserved in the Shingoji temple at Yamashiro. This artist lived through a great part of the Kamakura period and enjoyed increasing fame until his death.

It will thus be seen that in the Tosa School of art Japanese painting evolved from a purely religious to a more natural and national atmosphere involving a more universal grasp of things. It inaugurated a national school of art independent of the art of China. The Kamakura period was the golden age of the Tosa School, when it absorbed the Kasuga School and was paramount over all others.

In 1221 when the Emperor Go-Toba had his head shaved and retired from the world to a monastery, Fujiwara Nobuzane, the greatest master of the Tosa School, painted the ex-Emperor's portrait which was accepted as a masterpiece. Count Satake has now two scrolls painted by this artist, which are reckoned among the best work Nobuzane has done.

Toward the close of the Kamakura period the painter, Takashina Tokakane, came into great prominence. He combined the merits of the Kasuga and the Tosa Schools as never before had been achieved, and produced nothing less than a revolution in national art. In painting trees he introduced gilt as a ground for ink, also making free use of deep green. His wonderful colouring as well as skill in minuteness of detail singled him out as a new and more highly developed master of the brush. His decorative style made him the forerunner of Sotatsu and Korin of the Tokugawa period. We next have the name of Tosa Yoshimatsu as one of the most distinguished in School this of artists. The graphic portrait of Honen now in the Chionin temple is from his brush; and his pictures of heroes and sages on the south doors of the Kyoto palace show the art of the period as well as it can be represented, that is from 1312 to 1316.

During the Ashikaga period the Tosa School seems not to have maintained its former superiority, most of the artists descending to mere ornament and indulging chiefly in colours. Under Chinese influence the painters of Japan appeared at that time to have lost their native freedom and flexibility. But out of the period of seeming decadence arose a great master in the person of Tosa Mitsunobu who revived the Tosa School by introducing improvements chiefly from hints of the Sung and Ming dynasties in China. He proved a master of portraiture and Buddhist pictures, his lines being refined and elegant to a degree.

Coming down to the Tokugawa period there appeared the name of Mitsunoki who was a master of the *Hokuso*, or style borrowed from the North Sung painters of China, out of which the Kano School

Digitized by Google

arose. His soft impressions were tinctured with a liveliness and beauty unapproached before that time; but having drunk at the same fount as the masters of the Kano School, he could hardly help in some measure resembling them. Some of Mitsunoki's best work may be seen at the Kitano shrine and at the Nikko temples. In later times Mitsunaga, Mitsunobu and Mitsuoki came to be known as the Great Trio in the world of Japanese art.

One of the most illustrious masters of the Tosa School during the later Tokugawa period was Tanaka Totsugen, who was a native of Nagoya but who lived in Kyoto. He has the honour of having carried the Tosa School back to its pristine glory, reviving its ancient robustness and independence and freedom. His excellence in this respect was doubtless due to the fact that he avoided the feeble representatives of that school belonging to his own time and returned to Mitsunaga and Nobuzane for his masters. Sonoda Tametaka was also a painter of no mean art in that day. Originally a pupil of the Kano School he studied in Kyoto and when he began copying the masterpieces of the Tosa School he soon turned into a Tosa artist. His delicacy or penciling and vividness of colouring render him not unworthy of his masters, and he did much for the renovation of the Tosa School. There is a painting of his representing some public ceremony now in the possession of Count Soh.

One of the most distinguished representatives of the modern Tosa School is Kobori Tomone, now a professor in the Tokyo College of Fine Art. The Tosa School will always be prized by Japanese as revealing the best examples of their national art, well setting forth the character and spirit of old Japan. The Tosa School has best dilineated the nation's customs, manners and scenes, and all is true to life. In the Tosa School we have most faithfully depicted the warrior life of the martial age, even to the weapons and armour; we known even how the trees looked in that time, and know them to be the same old, unchanging friends of the nation. The pines were as beautiful and perfect then as they are to-day; and the mountains have the same majestic outlines. Man in his outward aspect alone has changed, but he is the same son of Nippon and lives by the same Yamato Damashii. The scenes from the old capital and the ancient towns show how the country has developed through the long centuries. Thus the Tosa paintings are the true representations of things Japanese. No doubt in some respects the artists of the Tosa School were a little too conservative; they made the Kamakura period too much of an ideal age and this has tempted some to regard them as merely antiquarians. But as depicters of national manners and customs the Tosa painters are inimitable; from a historical point of view their work can never cease to be of interest to the nation; and their work must always command the respect of Japan.

Digitized by Google

JAPANESE ECONOMICS AND THE WAR

By BARON SHIBUSAWA

IT affords me great preasure to find that the JAPAN MAGAZINE is publishing a special Allies number to be distributed among the brave heroes of our Allied countries, to whom I take this opportunity of extending my best wishes and sympathy in their great task on the field of battle.

When the present war broke out in the summer of 1914 Japan looked on with mild alarm and almost unconcern as if it were a fire at a distance. This attitude soon changed, however, as the terms of the Anglo-Japanese Alliance began to call for fulfilment; and it was not long before Japan found herself issuing an ultimatum to Germany, which, being rejected, obliged her to enter the war as one of the Allies. This circumstance at once gave rise to various important questions that will demand the attention of Japan for some time to come.

That the Germans exercise great intelligence in polity, industry and military science is admitted by all. Their economy of action combined with dilligence of prosecution is also quite apparent to the world. They have, moreover, shown great progress in trade and chemical industry. It was but natural, therefore, to suppose that so great a competitor in peace would prove a formidable opponent in war. And so she has proved during the two years of struggle that have past, forging ahead in her selfish ambition toward the desired goal, but which the Allies are determined to prevent.

The whole situation has turned Japan's attention anew to the circumstances and development of war, especially to the economic results on Japan. At the beginning of the war our ideas on this subject were somewhat optimistic, believing that as we were far removed from the seat of war, we should suffer little more than perhaps a temporary influence on monetary circulation. We knew that America, the country of great agricultural resources and giant manufacturing concerns, would reap a great harvest from exporting supplies and munitions to Europe, resulting in an industrial prosperity that would react favourably on Japan's exports to the United States. It was therefore assumed that despite our participation in the war we should find ourselves quite favourably situated as regards trade, though our advantages could only be insignificant, as compared with America.

On the contrary, however, there was a remarkable falling off in trade with the United States, especially in silk which is one of Japan's principal exports to that country. At the beginning of the war silk declined steadily with a smilar falling off in price, influenced no doubt by the

Digitized by Google

stoppage of American cotton exports to England and the difficulties of exchange with that country, which caused a fall in stocks and a great depression in trade. The consequent effect on the imports of silk from Japan was very marked. We were obliged to take steps to prevent a further fall in the silk market, and an association called the Central Guild of Silk Industry was formed for the purpose. It was like a morphine injection that carried the situation over the point of danger, and the business has since revived. Within a year the silk situation quite changed for the better, the price rising to twice its former average. Other exports to America have made similar progress.

There has also been a steady increase in trade with Europe, especially Russia, caused no doubt by the diminution of output through mobilization for war. The exports of munitions to Russia from Japan has been enormous, though far less than the exports sent by America. The orders received from Russia were executed partly by private enterprise and partly by the Government. No attempt was made to command exorbitant prices or to take any undue advantage of Russia's necessity. But the munition makers and manufacturers have, none the less, reaped an abundant harvest.

The biggest profits of the war have accrued to our shipping companies, as ships have from the first been at a premium. From the time of the war with China Japan's merchant marine has been steadily expanding under the impetus of government subsidies. But great as had been the growth it was unable to supply the demand created by the present war. Japan is now full of *funanarikin*, or men made millionaires by shipping.

Japan is glad to have this increase of wealth, however, for she has so long been a debtor country, suffering under the pressure of loans, that she can now do something to free herself from this burden. After the close of the war with Russia it became the concern of her financiers to find some way toward decreasing the national indebtedness. Under the government of the late Prince Katsura it was decided to establish a sinking fund for the liquidation of the foreign national debt in 20 years. While some loans were thus redeemed the necessary outlay for exploitation of national resources, and enterprise in China, demanded more money than the country could afford and meet the needs of the sinking fund, unless more foreign loans were resorted to. To make the situation worse there was a constant excess of imports over exports. It became somewhat an impractical proceeding to redeem loans by incurring others.

Trade during the present war has fortunately brought about a favourable balance in Japan, extensions taking place in all directions, more particularly toward the South seas to take the place of goods formerly supplied by Germany. The result of our increased trade has been a steady inflow of specie until now the gold holdings of the nation are more than double what they were at the beginning of the war. Japan has thus been enabled to redeem considerable of her foreign indebtedness and to invest in Allied securities. This is perhaps the most striking economic result of the war on Japan.

The main question in Japan now is, not how to increase trade, but now to retain the markets already obtained. With the constant improvement in quality of output everywhere Japan must make up her

Digitized by Google

mind efficiently to compete. She has especially to devote greater attention to the establishment of more chemical industries, without which she will continue to rank behind others as an industrial nation. During the war Japan has suffered greatly from high prices in drugs and chemicals, owing to her dependence on imports in this line. On account of her isolated position Japan cannot hope to manufacture chemicals and dyestuffs as cheaply as more advanced countries, as here the market is less, and consequently some difficulties lie in our way.

Nature has supplied Japan with such abundant water-power that there should be no difficulty in utilizing electricity more in industrial production. The room for development in this direction is unlimited.

There is no doubt that so long as the war continues Japan will go on enjoying a favourable economic position, though we cannot for that reason desire a continuance of the war. A nation that puts economic advantage before justice and peace is a doomed nation. Every true Japanese is, therefore, earnestly looking forward to the day when peace will be declared, with honour to our Allies. With the conclusion of peace Japan may expect to enter upon the difficult task of retaining the markets she has secured during the war. This will be very difficult in view of the economic competition that is inevitable after the war. Japan is now devoting careful attention to what may be expected after the war and preparing to face the situation.

There are those who regard commercial competition as a sort of warfare; but I can not accept this view of the case, since war must always mean hostility. The competition of commerce should be carried on in a humane and friendly spirit, with a view to benefiting both seller and purchaser. So long as the buyer can buy cheaper than he can make the goods himself, and so long as the seller can dispose of the goods at that price and make sufficient profit to pay himself and his workers, the trade is just and fair, and of benefit to all concerned. Speculation and device to injure others is illigitimate in trade, though it may be resorted to in war by some people. War is an abnormal and unnatural condition: not so trade, which is the normal condition of progressive society. It is as absurd as it is immoral to regard trade as war. If a man cannot raise his reputation by honest trade he should get out. He is unequal to the noble profession of a supplier of human needs. As a financier I portest against the word "war" ever being associated with commerce and industry. It is clear that the war which our Allies are now waging in Europe has been forced upon them and they must fight of fail; and they have our deepest sympathy in their endeavor to rid Europe or a merciless militarism; but war is regretable nevertheless, and to be avoided as a last resort to save the nation. We believe that if the Allies reach the success they deserve, (and we have no doubt of this), they will banish the word "war" from Europe, and will see that it never enters the honourable competition of finance and trade.

Digitized by Google

MAKING MUNITIONS FOR THE ALLIES

By M. HYODO

IN the Koishikawa section of Tokyo there is a huge arsenal daily engaged in turning out munitions for the Allies of Japan. Here thousands of hands never cease operation; and the smoke above the giant works is like a cloud from a volcano.

The site of the arsenal was once the seat of one of the three great houses of the Tokugawa family, the Mito clan, which had their stately mansions in Yedo during the régime of the shogun. The site was taken over by the Imperial Government after the fall of the shogunate, and it was decided to place the Tokyo arsenal there.

The new arsenal first showed what it could do in the way of meeting the needs of the army during the Russo-Japanese war, after which there was a lull in output until the demand came to help Russia instead of withstand her. After big war orders began to arrive from Russia the 2,000 workmen in the Tokyo arsenal increased manifold until now no less than 15,000 hands are busy there from day to day. Of course a large number of the new hands are temporary; but the experts are all permanent. The skilled workmen naturally receive much better wages than those temporarily employed. The men labour from eight to ten hours a day, according to pressure of work. At present the demand for munitions is so insistent that the work goes on from 7 a. m. to 7 p. m., a 12 hour day. The work goes on at night also, from 7 p. m. to 7 a. m. The most pressing demand at present is for rifles and small arms for which big rush orders are being filled.

The wages of the Japanese arsenal worker are small compared with the same kind of man abroad, being from 30 *sen* a day (8d) to 1 *yen* (2 shillings) for a day of ten hours. The men are paid 20 per cent more for over time; so that a man who receives 30 *sen* a day will get 42 *sen* if he has to work over time, while the man who gets one *yen* a day will get nearly two *yen* a day for over time. The men have no time off save on Sundays and national holidays. The age of the men ranges from 16 upwards, and the men are selected with strict care as to good character. Every man has some secret to keep; and only the best men can thus be trusted. After the age of 50 the arsenal worker has to drop out, when he has to

Digitized by Google

live on the 30 or 35 *sen* a month he has deposited from his wages with the arsenal treasury. On leaving the work the man has this deposit returned to him. This custom applies only to the permanent hands employed at the arsenal. There are also many women employed at the works, and their wages are about half those paid to men. But a husband and wife engaged at the arsenal, between them, get a better income than a petty government official.

The operations of the arsenal are under the supervision of officers sent by the War Department and foremen from among the skilled workmen in the arsenal, the duty of the latter being to see that the directions of the expert officials are carried out. There is one foreman for very hundred men under him; and he has to serve the same number of hours as the men, with about 20 per cent higher wages, without bonus. They get from 1.30 to 1.60 a day. In addition the arsenal is under the care of a number of police officials whose duty is to see that none of the hands are unruly in any way.

As the work of the arsenal is strictly secret everyone entering or leaving the great works is closely scrutinized. The workmen have to carry a metal pass each, the permament hands having a nickel pass and the temporary hands a brass one, each pass being numbered. The pass must be worn as a medal on the breast, so as to be easily seen. The workmen done a special uniform on entering the arsenal and take it off as they leave, the material being blue duck. Anyone desiring to go out of the arsenal for any purpose even for a moment must get a special pass on which to return.

As arsenal workers are supposed to have always some ready cash about them various kinds of pedlers are always watching for them to get some of the money by persuading them to buy useless wares. The most persevering of these swindlers are known as *Cheehaa* men, and the arsenal police are always on the lookout for them so as to keep them away.

The arsenal men are now busy on an order to fit out a million Rassian soldiers with first-class rifles and equipment. At least so it is said; but as such things are secrets no one can make such statements with assurance. Certainly none of the Allies will be otherwise than glad to know that the men of the big Tokyo arsenal are thus helping Russia to meet and defeat her enemy.

Besides the Tokyo military arsenal there is a big naval arsenal, with another at Yokosuka and another at Kure, where munitions and arms are made by still more expert workmen. In these arsenals the wages are higher, the rate ranging from 12 *sen* a day to 3 *yen*; the most expert men make about 100 *yen* a month. Any man serving a year without a single absence gets a bonus of 20 days' wages. The day is about ten hours. The men wear blue overalls and the foremen black uniforms; and all have to carry metal passes. The men are promoted according to the ability they reveal; and some are so apt as to be worthy of being sent abroad for study as experts.

Many of the guns with which Russia is now stemming the tide of Russian invasion so successfully, were made by these Japanese arsenal workers; and they are still busy supplying such weapons. About 80,000 men are now busy in these naval arsenals turning out munitions for Russia.

Digitized by Google

THE ISÉ GOHEI

By T. SHIRANE

IT is a very ancient custom for the Japanese to suspend in front of shrines and other sacred places pieces of cut paper called *gohei*, as symbols of prayers to the gods. They are supposed to have taken their rise from the ancient practice of presenting offerings to the gods of branches of trees bearing pieces of linen, known as *nigite*. The setting up of trees as sacred offerings to gods has been a very old one in Japan, as in western countries. In later times silk of five colours was used in decorating such trees. These later developed into banners on poles or pillars. Cotton and hemp were also used at various times. The *gohei* is now a symbol of reverence which the living offer to the dead, especially to apotheosized ancestors.

There is another form of offering called the *nusa*, which may have been derived from the *nigite*, both of which are supposed to have the power to purify things, as they are themselves sacred offerings. The word *nusa* now refers usually to the cheaper kind of *nigite*, and is made of crude paper or hempen fabric; and, placed before a shrine, indicates its sacred character. The Shinto priest purifies his people by waving *nusa* over them; and purifies himself on entering the sanctuary in the same manner. The wood or branch used to bear the paper or hemp must be of sakaki tree, which is sacred.

Both *nigite* and *nusa*, which are much the same thing, are now commonly designated under the name *gohei*, which is simply the Chinese pronunciation of *nigite*. Wherever one sees *gohei* one knows there is a Shinto shrine. Another essential of Shinto worship is the mirror which is always placed on the altar before the god; and this represents the god himself who is supposed to be reflected in the mirror. Usually there are *gohei* on either side of the mirror. The shape and style of *gohei* popularly used have been already treated in the JAPAN MAGAZINE.

The *gohei* sometimes becomes a symbol of the divine presence; and when one sees the representation of *gohei* on a cloud it typifies divine effulgence. In the national Grand Shrine of the Imperial Ancestors at Isé, where the spirit of the mother of the nation, Tensho Daijin, or Amaterasu-no-mikami, is enshrined, we have the national Mecca of ancestor worship. It is the home and central shrine of Shinto. The Isé shrine distributes in small oblong boxes *gohei* for purifying, known as *oharai*, which are believed to have the quality of cleansing the possessor from sin and evil, a faith once prevailing all over Japan.

Associated with the *gohei* of the Ise shrine are numerous stories and anecdotes that the Japanese like to hear and to tell, as reflecting the ancient faith of Shinto.

The tale is related of a samurai who had a servant that was faithfuly devoted to the Shinto creed. This servant once set out on a pilgrimage to Isé without his master's permission. Such a pilgaimage is known as *nukemairi*, or secret pilgrimage.

Digitized by Google

The habit was frequently resorted to until recent years. The master, having no faith in Shinto, was very angry with the man and, on his return, killed him. The body was buried in a corner of the samurai's estate. The real servant, hower, later returned and apologized for his conduct; and the master taking him for the ghost of the man he had killed, was so frightened that he forgave him. The samurai asked the man when he had returned and the man insisted that it was just at that moment. Then the samurai exhumed the body of the man he had killed, or at least attempted to do so, but found only a *gohei* in the grave, all cut and mutilated. The samurai at once became a devoted disciple of Shinto.

In the village of Komata in the province of Isé there lived a poor man named Chokachi who made a living by selling cakes and straw sandals to pilgrims on their way to and from the Isé shrine. One day there came along a young pilgrim who was doing a *nukemairi* trip. The lad bought a pair of sandals and paid for them; but after the boy had passed, the man called him back and insisted that he had forgotten to pay for the sandals. The boy protested, but it was no use; the man demanded the payment again. The youth was so frightened that he paid the money a second time. No sooner had the dishonest man returned to his seat with his hand clasped on the illgotten gain, than he opend his hand to find in it only a *gohei*. The discovery made him quite ill; he duly prayed to the Ise gods for pardon and recovery, after which his health returned and he became a pious adherent of Shinto.

In the year 1650 a priest who was journeying in the province of Shimotsuke distributed some *gohei* among the Shinto believers he came across on the way. On entering a certain village the people received the priest with due reverence, all except six Buddhists who treated the holy man with contempt. There suddenly broke out a big fire which consumed the property of the Buddhists who naturally lived near one another. They believed it to have been a punishment from the gods, and afterwards they made a pilgrimage to Isé, confessed their error and received the sacred *gohei* for purification.

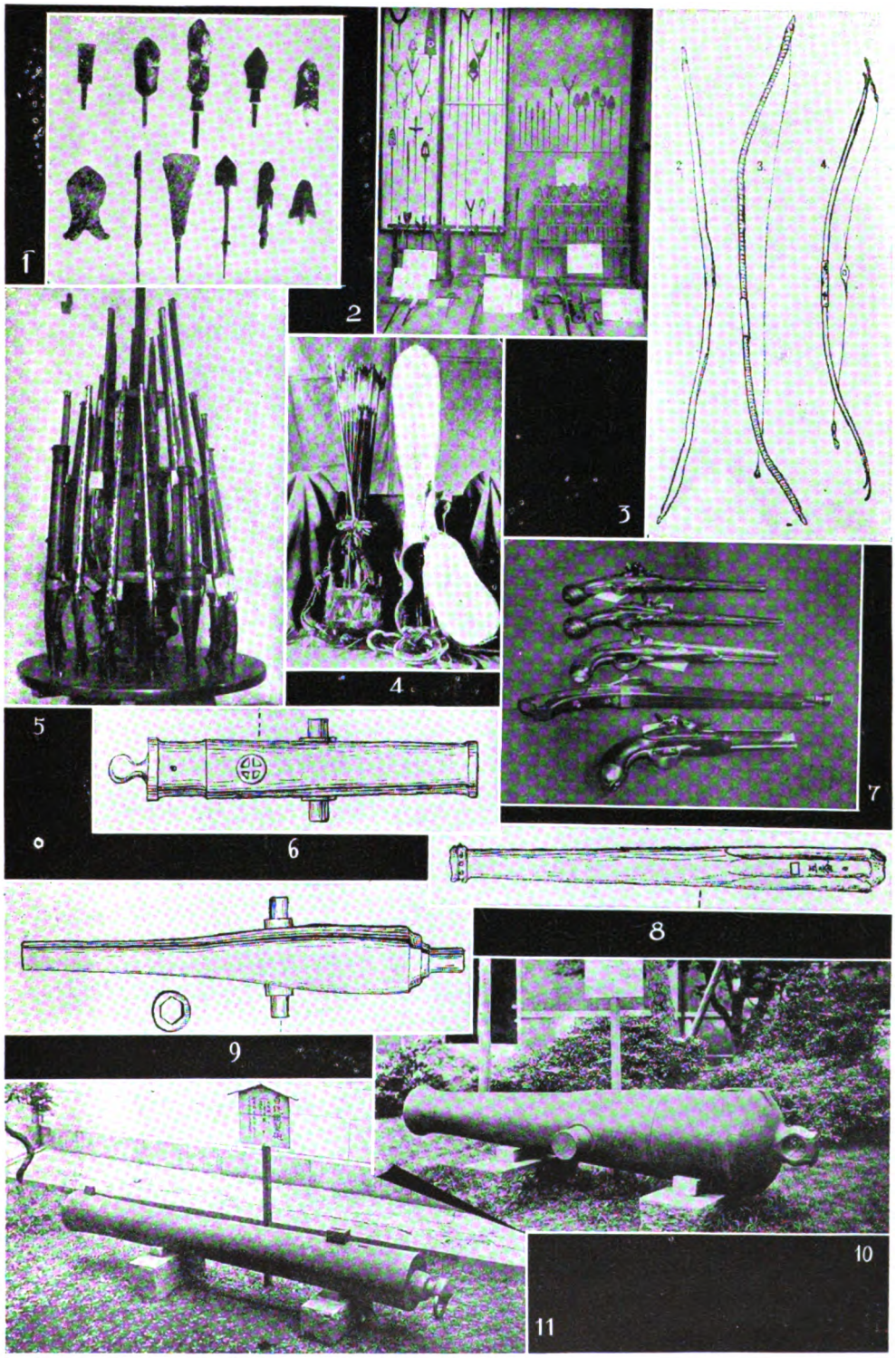
In the little town of Yoshida in the province of Musashi there was an innkeeper who was a devout follower of Shinto. One night a fierce conflagration broke out and reached next door to his inn; he summoned a Shinto priest to pray for safety. The holy man ascended the roof of the house, placed *gohei* before the fire and offered prayer to the national gods. The fire turned tbe opposite way and the inn was saved.

The village of Oku in the province of Owari was once visited by a devastating flood which covered the rice fields and threatened destruction everywhere. The Shinto priest was asked by the inhabitants to pray for the staying of the flood. He duly planted a *gohei* in the midst of the innundation and the waters at once commenced to subside, leaving the fields and gardens without any very serious damage. The villagers were so overjoyed that they presented fifty *koku* of rice the Isé shrine and built a local shrine for the preservation of *gohei*.

Such tales as the above, of which there are legion, indicate the faith associated with *gohei* in the religious life of Japan. Doubtless there are many still who believe some miraculous power to be in the *gohei* of Isé. The same idea is set forth in certain Shinto books, more especially in the *Isé Daijingu Jiniki* and the *Isé Daijingu Rishoki*, both of which are very popular. In a certain native drama called the *Kokusenya*, which depicts a Japanese invasion of China, the hero, Watonai, meets a tiger in a Chinese jungle and is greatly terrified, when he bethinks him of a *gohei* his mother had given before leaving home to protect him in time of danger, which the tiger no sooner sees than he becomes powerless and is easily despatched.

It will thus been seen that the Shintoist is little affected by the teachings of modern science. He still has as much faith in his bit of paper called a *gohei* as some Christains have in the cross or the image of the Virgin.

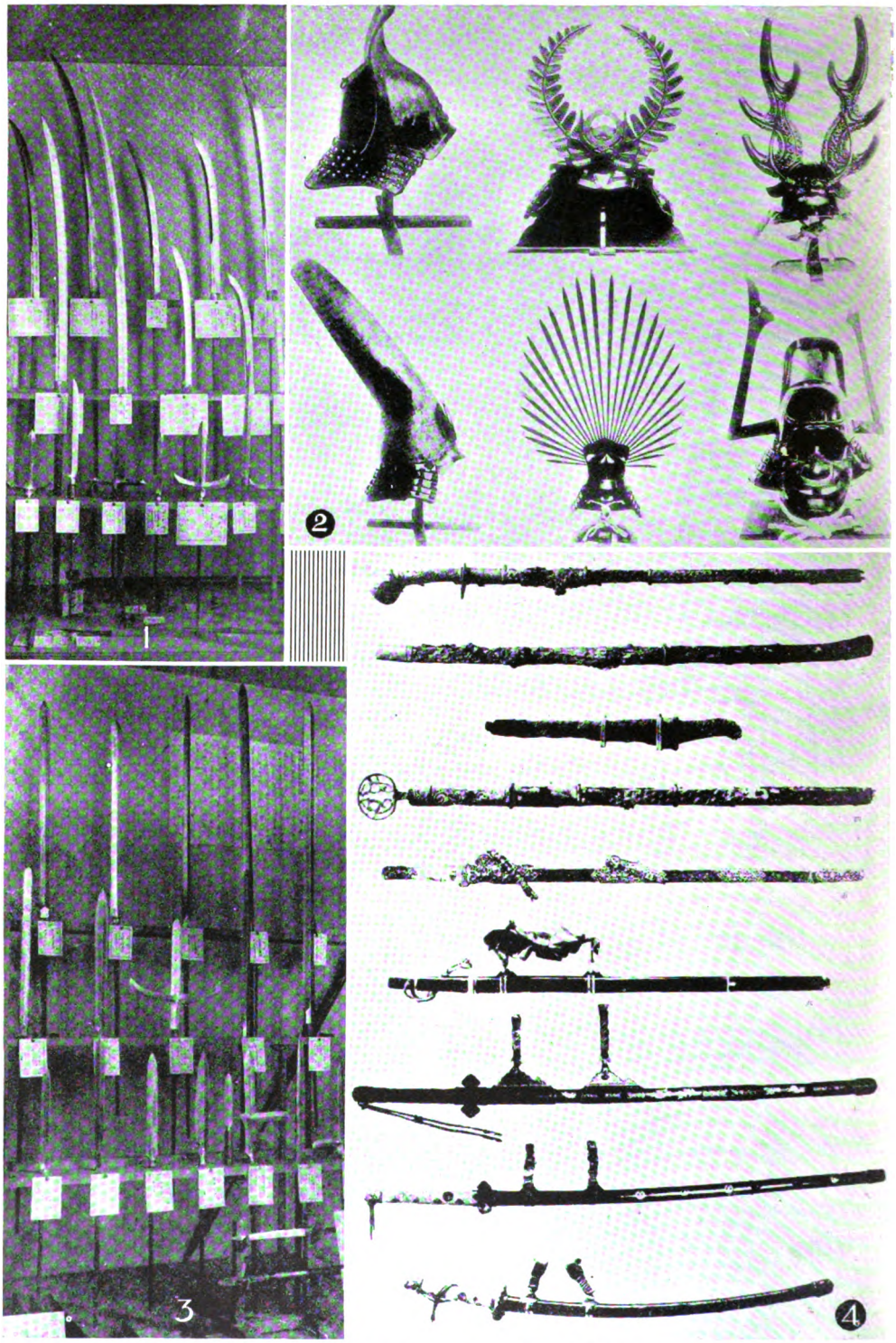
Digitized by Google



1. 2. ARROW HEADS 3. BOWS 4. ARROWS AND QUIVER 5. OLD JAPANESE MUSKETS 7. OLD PISTOLS 6. 8. 9. 10. 11. OLD CANNON

1. 2. Fers de flèches 3. Arcs 4. Flèches et carquois 5. Vieux mousquets japonais 7. Vieux pistolets 8. 9. 10. 11. Vieux canons

Digitized by Google



1. LONG SPEARS 2. HELMETS 3. COMMON SPEARS 4. SWORDS

1. Lances 2. Casques 3. Lances courtes 4. Sabres

Digitized by Google

ARMY LIFE IN OLD JAPAN

By F. ISE

UNDER the military régime of old Japan it was the custom to take one fourth of all the young men between the ages of 20 and 40 for training as soldiers, while the remaining men of this class were obliged to provide themselves with armour, sword, bow and saddle, so as to be in readiness for time of war. According to the constitution of the army at that time five men formed what was known as a band, and fifty men a company, either infantry or cavalry, each with its leader or captain. Two companies were a corps. Troops to the number of 20,000 had one general, a lieutenant-general and two commissioned officers. This system was kept up until the tenth century, when, after the Masakado rebellion, the various daimyo began to train their own troops, which tended to destroy all semblance of uniformity in the national army.

Most of the military tactics of old Japan came probably from China, one of the earliest instructors being Kibi Makibi who had studied military science in China. It is recorded that in the year 760 A.D. soldiers were sent to Kyushu to study military tactics under Kibi; and the lessons were taken from books written by Chinese strategists. The Imperial court usually kept a teacher of Chinese strategy, Masafusa Oye being a noted name in this capacity. There is further mention of the custom of learning the presence of enemy troops by the behaviour of birds, especially of wild geese and how the enemy was thus attacked unwares and defeated.

Up to the Genpei period it was a principle of Japanese tactics to attack always at night or early morning, which well suited the native disposition and temperament. This practice was adhered to all through the civil wars of Heiji and Hogen. Seldom did considerable forces meet in open battle on the plains, as the Japanese warrior never did so well under those circumstances. In the early days battles were often a contest of individual prowess and strength. As David with Goliath, a Japanese general would come out in front of the arrayed

Digitized by Google

forces and challenge a representative to individual combat. The hero stood before the opposing forces and recited his lineage and accomplishments, and demanded that a man of equal family and attainment be pitted against him. The challenge was usually at once accepted; and a hero from the enemy would appear, and in a similar manner recite his family history and ability before the assembled troops. Then the two fought a duel, which was nothing if not fierce, a battle to the death. One side fallen, another stepped in; and after one or two examples of individual prowess, the two armies would rush at each other and the battle proper began. Even then the entire force on both sides seldom participated, as the strategists preferred to depend on night tactics and surprises.

The long course of civil war produced two schools of tactics, known as the Echigo and the Koshu systems. The Echigo system was represented by the famous Uyesugi Kenshin, daimyo of the province of Echigo; while the Koshu tactics were elaborated by Takeda Shingen, lord of Koshu. One of the most famous battles, in which these two valiant rivals were against each other, was the fight at Kawanakajima in Shinano. The Echigo system involved the rapid moving of troops and the springing of unheard-of surprises. The Koshu tacticians, on the other hand, aimed at placing their troops in strategic positions and insisting on a steady frontal attack to the finish. The latter method was regarded by the majority of soldiers as the more scientific, and for a long time it prevailed with the leading clansmen.

The above theories of battle were elaborated or developed further by later teachers of military science. Obata Kagenori developed the Koshu system to a point where it took his name, while Hojo Ujimasa, one of his pupils, originated what came to be called the Hojo system of strategy. Hojo in turn had a pupil named Yamaga Soko who orginated the system bearing his name, and which became famous as the means adopted by the noted forty-seven *ronin*.

Of course the introduction of gunpowder and the invention of fire-arms completely changed the old tactics, as the new weapons rendered individual prowess less possible. With the arming of soldiers with guns, the front was so equipped, while the middle was armed with bow and arrow, and the lancers placed behind, each kind under command of a special officer. This brings the Japanese system down nearer to the modern system.

European tactics were first taught in Japan in the year 1660 when Hojo Masafusa studied military science with a Dutch officer and learned the use of cannon. Towards the later Tokugawa period Takashima Shirodayu, governor of Nagasaki, brought to Osaka a Dutchman who was on his way to Yedo to pay his

Digitized by Google

respects to the Shogun; and when the Dutchman saw Osaka castle, all he said was *bom bom; bom-bom;* which greatly puzzled the governor. But later when they returned to Nagasaki, the Dutchman fell ill and was kindly nursed by the governor, who managed to get out of him what he meant by saying *bom-bom, bom-bom* on seeing Osaka castle. Thus he learned that the foreigners had a weapon which when it said *bom-bom,* immediately destroyed such things as castles; and from that time the study of ordnance was taken up in Japan.

In the year 1818 Tarozaemon Egawa, a pupil of the governor of Nagasaki, memorialized the government to the effect that the primitive war weapons be abolished and more modern one instroduced; that warships should be constructed for the purpose of coastal defence; that the existing castles should be replaced by impregnable fortresses. This shows how Egawa had a fair knowledge of the needs of national defence at that time. Later Enomoto Buyo, afterwards Viscount, went to Holland to study military and naval science, while he and Count Katsu took lessons from the Dutch in Nagasaki. This brings us down to the Meiji Era which opened in 1868.

And so through the long course of Japanese history military tactics, strategy and weapons have changed from time to time until Japan is to-day one of the best equipped nations in the world.

The invention and evolution of Japanese defensive weapons is one of the most interesting subjects in connection with this subject. It is clear from both Japanese tradition and history that armour was used in the native army from the earliest times. There is mention of the fact that in the year 780 A.D. the Emperor's armour was made of leather instead of iron, as being more practical, the iron armour quickly rusting and becoming useless. Armour seems to have grown larger and more clumsy as time went on, and there was complaint that it was difficult to get anything into or out of the warrior's pocket. It was sufficient in that day if the armour was able to withstand the impact of an arrow; but with the coming of bullets the armour was obsolete. The history of the helmet shows that as time went on the crown was raised so as to prevent shock from blows on the head.

The bows of antiquity were round and about 7 feet 5 inches long, and the arrow 3 feet 7 inches and round. The arrow head was from 4 to 5 inches long. The wood used was bamboo. It was clear that the Japanese warrior used the largest archery weapons on record. Up to the Middle Ages every Japanese soldier had to be skilled in archery; and such sayings, as "the house of the bow," meant the home of a warrior. The gun, however, displaced the bow and arrow.

As to swords the Japanese had two makes, the double-edged and the single, the former being straight and the latter

Digitized by Google

curved at the point, the one known as the *tsurugi* and the other the *katana*. The *tsurugi* is the older form and was in time replaced by the single-edged curved sword. With the long peace of the Tokugawa period the sword of the samurai grew so slender that it was almost impractical as a weapon of war. The Japanese sword was always from 3 to 5 feet in length, but towards the close of the Tokugawa age it had dwindled to about 2 feet only; and we do not wonder that two of such weapons were considered necessary.

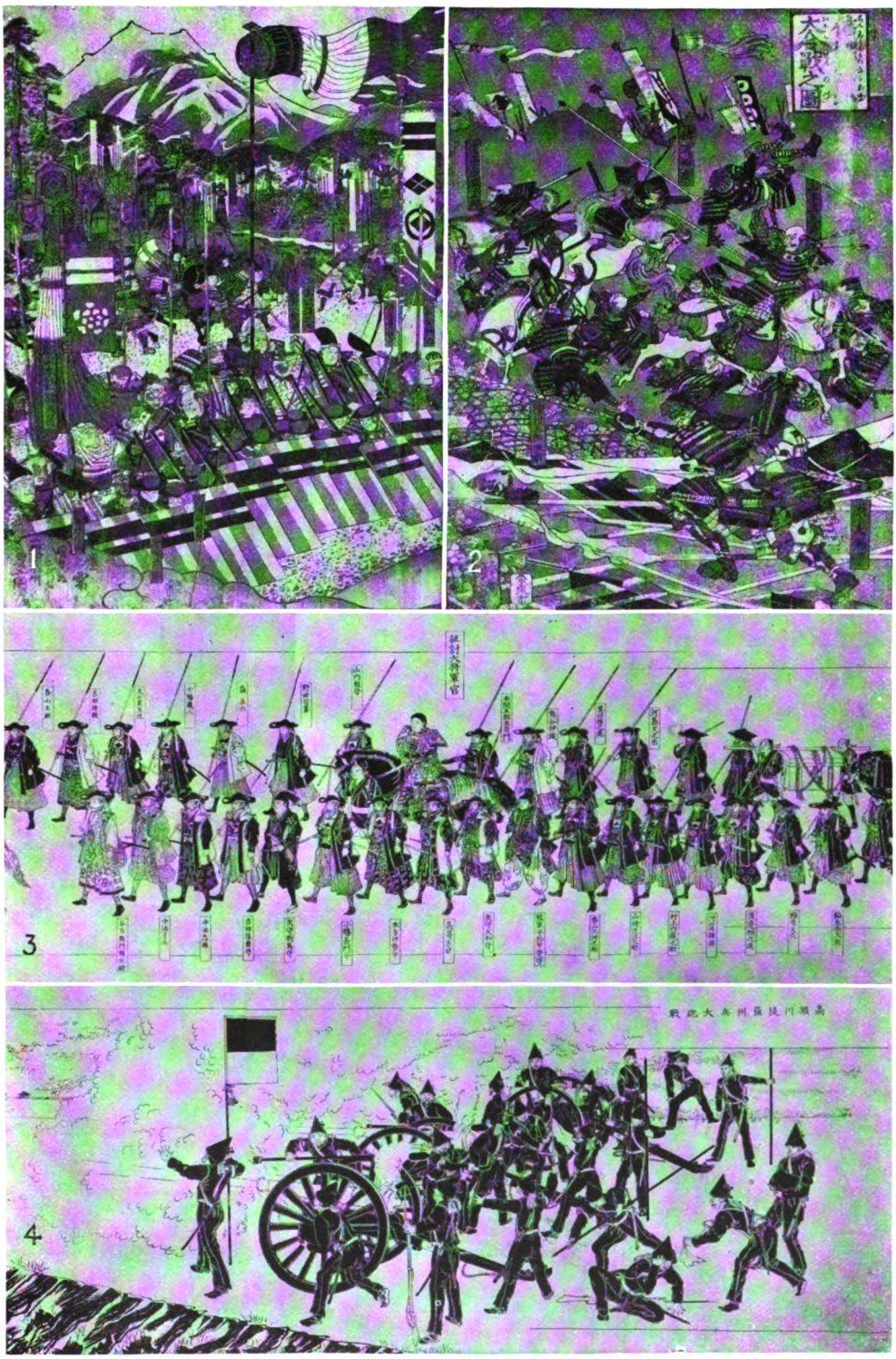
The spear has been a weapon of war in Japan from remote antiquity, and was called *hoko*. In the Genpei era they gave way to the bow and arrow but reappeared again in the Ashikaga period. The advent of fire-arms made the lance almost as useless as the bow and arrow. But during the period of civil war they were used with telling effect; for the clumsy muzzle-loading muskets had to be abandoned as soon as the load was discharged; and the archers in turn had to retire as soon as their quivers were empty; and then the main fighting had to be done by the spearmen, who finally decided the issue. In any assault on an enemy camp it was always the case that the spearmen were most ambitious to reach the enemy first, the first man being called the "first-spear," or *ichibanyari*, and so on.

The Japanese halberd was first after the form of the Chinese weapon, looking something like a modern butcher-knife with a long handle, the use being for the most part to wound the enemy in the feet. The blade of the earlier weapon was about 3 feet long, but in the strife between the Northern and Southern dynasties it grew to 5 or 6 feet in length, known as the *o-naginata*, or big halberd. It was in time replaced by the spear, however.

The Japanese shield was used for warding off arrows and was square in form and of hard wood, about 8 feet long and 3 wide, the thickness being about 2 inches. During encampment the shields of the warriors stood in front of the troops. There was another size of shield about 4 feet long, 2 wide and 1 inch and a half thick, which was borne by the warrior into the fight. The former, known as the *kaitate* was for protecting encampments from arrows; and the latter, known as the *ayumitate*, was for battle. With the use of fire-arms the shield was covered with bamboo, which is hard and not easily penetrated by a bullet.

The first fire-arms were introduced by the Portuguese, about 1551 when the daimyo of Higo received a musket from the foreign visitors. The first importation of small fire-arms came to Tanegashima, a small island off Kagoshima, the arms taking the name of the island. They were first used in war between Suye Harukata and Mori Motonari at the battle of Itsukushima. From that time there was naturally a rapid and radical change in Japanese arms, war accoutrements and tactics.

Digitized by Google



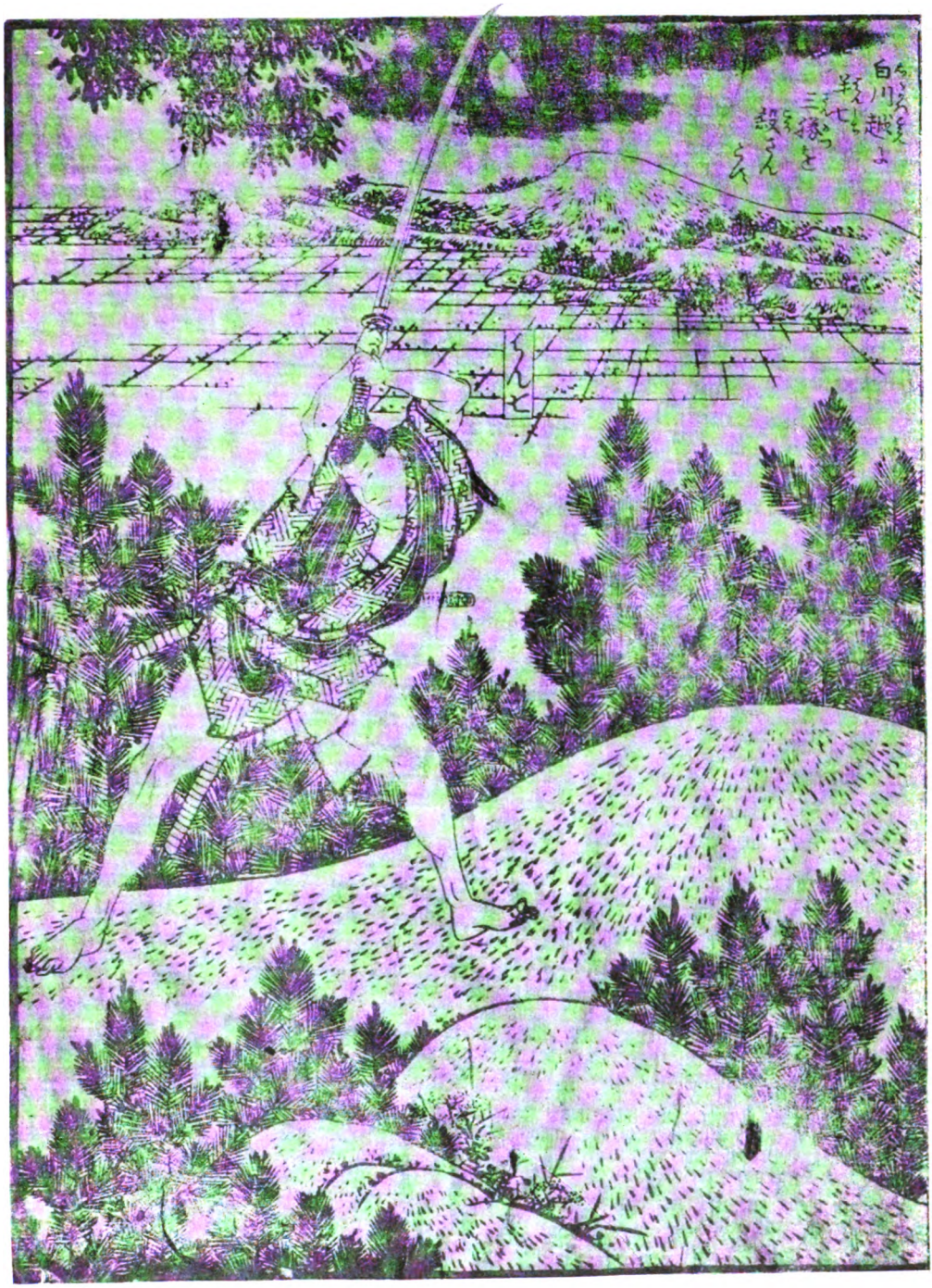
1. SHIELDS 2. AN ASSAULT 3. UNIFORMS OF OLD JAPAN
4. ARTILLERY OF EARLY MEIJI ERA

1. Boucliers 2. Une scène d'assaut 3. Uniformes du vieux Japon
4. Artillerie japonnis au commencement de l'ère de Meiji

Digitized by Google

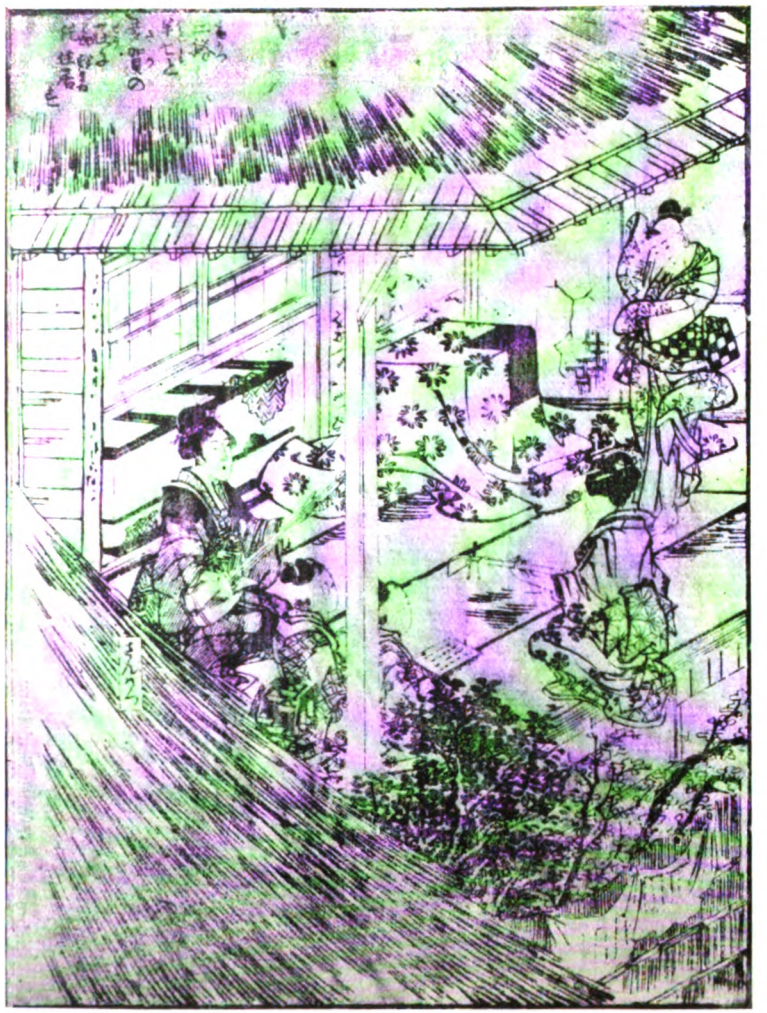
HANSHICHI PREPARES
Hanshitchi brandissant son

Digitized by Google



TO SLAY SANKATSU
sabre pour frapper Sankatsou

Digitized by Google



OSAN TEACHES DANCING AND SINGING
Osan enseignant à danser et à chanter

HANSHICHI AND HIS BABY
Hanshitchi et son bébé

Digitized by Google

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

XII

A Mother's Prayers

AFTER Hanshichi had abducted Sankatsu, Atsukura Tomoharu at once repaired to the Gion Hotel and informed Yoshiwaka of the displeasure of his father at the young lord's conduct, at the same time emphasizing the wickedness of Imaichi and Fuse, while praising the loyal behaviour of Hanshichi. In conclusion Atsukura advised Yoshiwaka to return home at once by fast palanquin; and the young lord set out for home in a spirit of deep repentance for his misbehaviour, loyally following the advice of Atsukura.

On reaching the castle Atsukura made a report to his master and said:

"I secured spies and had them make a careful investigation as to the doings of our young lord, Yoshiwaka, as well as concerning the habits of his attendants and I have discovered nothing worthy of blame in the young lord; the whole trouble was due to the evil attendants he had. Imaichi and Fuse procured large sums of money from Nara and spent it in questionable pleasures, gratifying their own appetites; while Hanshichi, forgetting his position as guardian of the young lord Yoshiwaka, retired to lodgings of his own at Gojo and devoted his time to a geisha named San-Katsu. These fellows attempted to cover up their misdeeds by trying to have their young master indulge in their vices with wine and women. But Hanshichi when his misconduct was found out and he felt that he must sooner or later suffer for it, he eloped with the geisha, no one knows where. My colleague Arimatsu Sotaro has succeeded in apprehending Imaichi and Fuse and has brought them back here. Now that the innocence of the young lord is established I beseech you to allay your displeasure and receive the young lord as your own beloved son."

To this explanation the old *daimyo* listened attentively; and then after a pause he remarked:

"Then do you mean to tell me that after all this fuss there was nothing at all to the stories about my son's misconduct? Of course the profligacy of my son's attendants, it never can be pardoned; especially the conduct of Hanshichi, who indeed must be despicable villain. Him I have always treated with kindness and consideration, supposing he would turn out to be a useful man some day; but it seems he has forgotten all my favours. I command that he be traced and be meted out due punishment."

The *daimyo* spoke with unusual warmth and showed deep wrath; and at the same time the anger that he had entertained concerning his son, passed away. Where-

Digitized by Google

upon Atsukura brought the young lord into the presence of his father, who received him rather abruptly and said:

"As you are still but a stripling, I do not now call you carefully to account; but after this you must not expect any leniency. Do you mind?"

Not long after this the two culprits, Imaichi and Fuse, were brought to trial before the chief officer of the clan, Arimatsu Tenzen, assisted by Atsukura; and the two prisoners endeavored earnestly to make excuses for themselves and to mitigate their conduct:

"We have been very foolish," they admitted to the court;" but the real trouble was that we were deceived by that fellow, Hanshichi. One of us loved Sankatsu, it is true; and we lured her away from the house of her guardian, but we know nothing about her since the affair at Sanjokawara. Of course this whole trouble was planned by Hanshichi. And yet he, the guilty one has escaped, and we the innocent ones are arrested and tried in court."

The court questioned the prisoners more strictly further, but failed to elicit anything of interest. Naturally Tenzen was indignant from all that he had heard of Hanshichi.

"Well," said he, "after all, what can one expect; he was only the son of a woodcutter. It was by my influence he was made a *samurai* and promoted to be an attendant of our young lord. As I was taken by his cleverness I gave him my daughter, Sonohana, in wedlock, whom I would not give to any man for a thousand treasures. Yet in spite of all these favours he has deceived his master and proved disloyal, cultivating improper relations with a geisha. The whole thing makes me terribly ashamed. He is a most inexcusable rascal. My anger will never be appeased until I make his father Hanroku commit *harakiri*, and also Hanshichi when I can lay my hand on him." And thus Tenzen went on abusing both Hanroku and his son Hanshichi in a terriffic manner.

When Sonohana heard this she tried to pacify her irate father and said:

"Young men, you know, are apt to be foolish, especially when on a journey and removed from the restraints of home. Is it not rather too cruel a thing to make life the price of such trivial folly, especially as Hanroku, his father, has had nothing to do with the evil conduct of the son? It seems to me altogether unreasonable to make the father die for the sake of the son's imprudence. The public will talk, and people will say that it is I that have caused the death of my father-in-law through my jealousy, and revenge. This would render me miserable for the rest of my days. I suspect that all the crimes are put upon Hanshichi simply because he is missing and cannot defend himself. Anyway if you intend to resort to extreme measures without making proper investigation, you must take my life first."

After thus remonstrating with her father Sonohana pleaded with her mother to try to pacify him, weeping bitterly the while. But Shikinami, the mother, agreed with her husband that Hanshichi's conduct deserved severe measures; and yet she could not but be moved by the obvious affection of Sonohana and felt deeply for her daughter's sorrow. So she prevailed upon her husband until he finally thought better of it and decided the sentence of the court in consultation with Atsukura. It was, therefore, reported to the lord that Imaichi and Fuse were sentenced to banishment and Hanroku

Digitized by Google

was dismissed permanently from office on account of the conduct of his son.

On learning of the accusation against his son, Hanroku was, of course, as surprised as he was angry; and as to the sentence passed on himself, he was glad to have got off so easily, even though it reduced him to the position of a homeless *ronin*. Through the intercession and sympathy of Tenzen and Atsukura, however, he was allowed to receive a small pension to keep body and soul together, but he lived most of his time indoors, ashamed to look on the face of man. Then, for the first time, he began to regret that he had ever cut down the great camphor tree at Yonedani and recollected the remonstrances of his dead wife Tagashino.

As time went on Sonohana began to pine away for Hanshichi, and at last her health failed and she had to take to bed. The physicians could give no assurance that she would soon recover, and Tenzen and his wife were alarmed at their daughter's condition. The mother was so affected that she went to the Daibutsu temple to worship everyday and had a course of one hundred prayers offered for the recovery of her child. Sometimes she even repeated the *hyakudomairi* at one visit, repeating the one hundred prayers pacing back and forth before the alter.

After the abduction of Sankatsu, Kasamatsu Heizo, her foster-father, was reduced to the position of an itinerent musician, known as *utazaimon*, and wandered about Nara collecting what he could from those willing to listen to his songs.

It was the festal day of the Takatenjin shrine, the 25th of September, and the poor *utazaimon* took up his position at the entrance to the shrine where he could beg from passers-by. A party of samurai, apparently officers, chanced to come that way, being deputies for the lord of the province who could not come himself to worship, and they rested at a restaurant. The chief officer was having his meal in an inner room while his subordinates were waiting without, guarding his horse. Heizo approached the men and begged alms; and his voice was heard by the officer within, who at once called one his attendants and gave him some food and a small box to take out to the beggar. Though it was no more than the remnant of the officer's lunch, Heizo was profoundly grateful and offered profuse thanks for the kindness, raising the box several times above his head. Then he departed.

On going home Heizo opened the box to enjoy for once a good supper, when, to his amazement, he found a package of money with a note, saying: "This is paid for the possession of Sankatsu." The whole thing was very mysterious to him. Heizo began to think and try to unravel the mystery. He wondered whether, after all, it was not the lord of the province that abducted Sankatsu. So he returned to the restaurant near the Takatenjin shrine and inquired the name of the officer who had taken luncheon there; but the name of the officer was not known to the keeper of the place.

Heizo then started for Gojo and made inquiries among the villagers about Akane Hanroku, when he learned the sentence that had been passed on Hanroku on account of his son's misconduct in eloping with Sankatsu. Then Heizo understood all: it was Hanshichi, the betrothed husband of Osan, that had abducted Sankatsu on that wild night at Sanjo-kawara. And he pondered on the whole

Digitized by Google

matter, wondering whether Sankatsu knew it was Hanshichi who was taking her off and why he did not inform her of his intention. Heizo was still in doubt, however, as to just who the officer was that had given him the money. So he continued to wander about Nara and to try to find Sankatsu; and the search he kept up for months and years.

XIII

The Midnight Moon

That night when Hanshichi ran off with Sankatsu in his arms he proceeded far under cover of darkness, hastening northwards till he passed the Yoshida grove and reached the foot of Mount Shirakawa. The rain which had been falling, stopped and night was advancing toward dawn.

Hanshichi set down his precious burden and said: "You must be terrified at having been brought away in this manner without explanation or apology; but the young gentleman who invited you the Gion hotel the other day, is my master; and as he indulged somewhat freely in dissipation at the capital, his father has summoned him home in anger. The loyal retainers were much cut up about the young lord and racked their brains on how to save him. In consultation with them I have agreed to take over the guilt of the young lord, so that his ill reputation would vanish; and for this purpose I agreed to elope with you, or abduct you. As you know loyalty is supreme over all other considerations and knows no mercy; and so I am sorry to inform you that I must have your life here and now, and then take my own. So then make up your mind to die for the sake of maintaining loyalty inviolate."

No sooner had he finished the last word than he drew his sword to slay the pretty victim, who ran off screaming for help. Being a dancing girl she was very agile and could run well. Hanshichi was not a man who wanted to kill one not yet resigned to fate, so he pursued her gently, dodging this way and that way, until the poor girl, tired out, saw that she could not hope to escape, and exclaimed:

"Wait, wait! If it is for the sake of loyalty that I must die, I should like to see my mother first whom I have not seen these many years, as I have been searching for her in vain. As I have not been fortunate enough to find her perhaps you will convey to her my dying words."

"Say what you wish," replied Hanshichi, his eyes blinking strangely.

"Well, to tell the truth," Sankatsu went on, "my father, Kasamatsu Heizo, is not my real father, I was separated from my mother when I was only three years old. I was only seven when my father died. He fell under the blow of a falling axe-head. I was taken by the man whose fault it was that the accident occurred, and reared by him in atonement for my father's death. My foster-mother died while I was yet a child. For some reason or other I was disliked by foster-father who tried to kill me when I was nine years of age; but I was rescued by the man who is my foster-father, Kasamatsu Heizo. You see, when I was but a mere child I had been betrothed to the son of the family who adopted me and so was separated from him. The wish to find my mother and the man to whom I was betrothed was the reason why I took up the calling of a geisha. I forgot the shame of it in the burning desire to find my mother and my lover. Possibly it was so decreed in a previous existence, as is also my present fate to die for the loyalty of a mere stranger. This charm

Digitized by Google

which I have carried, is a memento of my affianced, and this little plectrum is a keepsake of my mother's. I implore you to hand these to my betrothed and to my mother after I am no more. The name of my affianced is. . . ."

Here the girl broke into a fit of weeping and sank down in her sorrow and pain. Hanshichi was himself now quite overcome; and he asked:

"Was not your name Osan when you were a child?"

At this question Sankatsu was astonished and looked up with wondering eyes.

"How do you happen to know that?"

She arose to approach Hanshichi, but when she saw the sword still gleaming in his hand, she quailed. It was still quite dark and they strained to get glimpses of each other's faces. Just at that moment the moon came from behind a cloud and lit up divinely the face of each. The features of childhood. had changed; but they recognized each other; and the family crest of oak leaves there on their coats.

"My husband!" cried Sankatsu.

"And my Osan!" exclaimed Hanshichi.

The two stood there dumb with amazement, wonder and affection.

Hanshichi replaced his sword in its sheath; and they talked together a while; he related to her all he had gone through for her sake: how he had even had to go through a marriage ceremony and was the husband of another in name; but all was in accordance with his pledge that he would be true to her.

"My cherished hope has at last been realized," said Sankatsu after a pause; and the only sorrow left is that I have not yet found my mother. But if my death can be the means of helping you to maintain your loyalty inviolate, I am still ready to die for you."

"No, I cannot injure you," replied Hanshichi, after he had pondered a while; "and neither shall I kill myself. It is a higher duty that I should reward your noble chastity by marrying you even if it were for no longer than a day. It will be, moreover, a fulfillment of my mother's deathbed injunction."

The two lovers, Osan and Hanshichi, then ascended the slopes of Mount Shirakawa hand in hand together and descended the other side to the province of Omi. In the little post-town of Taga they settled down, where the wife set up as a teacher of the samisen, while the husband taught the children of the neighbourhood to read and write. Thus they lived in great happiness together; and after a year had passed, a baby girl was born to them; and they named the child O-tsū.

In that town they spent some further time, and then they decided to move to Kamakura, proceeding by the route over the Nakasendo. As Kamakura was then coming to be as flourishing a city as Kyoto, they thought there would be more chance of Hanshichi rising in the world there. But at the barrier-town of Kutsukake in the province of Shinano Hanshichi was taken with a severe illness, and the journey had to be delayed for some time. Osan attended her sick husband faithfully day and night, procuring medicines he needed and supplying him with every necessity, even selling her own clothes to meet the expense; but the illness of Hanshichi showed no sign of abatement.

(To be Continued.)

Digitized by Google

JAPANESE WOMEN

By THE MARCHIONESS NABESHIMA

THE Japanese woman has naturally changed much with the great changes that have characterized the thought and custom of the nation during the history of the last few years. Her essential virtues, however, have remained the same throughout all generations and are as fully displayed in the lives of the wives and mothers of Japan to-day as ever they were in the past.

The ideal quality of the Japanese woman is that represented by the goddess Tensho Daijin, the mother of the nation. Though occupied with so high-born a position as that of ruler, she yet found time for such domestic accomplishments as weaving and spinning silk; and all times remembered that she was queen of the home as well as of the nation. Though she had a brother who behaved at times with violence, she treated him with womanly kindness, not easily becoming angry or hastily accusing him. She stands for that beautiful quality of tender gentleness for which that woman has been noted from of old.

The unruly conduct of Susano-o-no-mikoto, brother of Tensho Daijin, increased to such an intensity that he once threw into her palace the carcass of a horse. The act killed a maid standing in the way and astonished the Imperial mistress of the palace beyond measure, and so for the first time showed some traces of anger. She clad herself in armour like a warrior and went forth to punish her incorrigible brother in a dignified manner. Before her noble character and majestic mien the rude brother was crestfallen; and making due apology craved pardon for his misdeeds. Here again she had occasion to show her tenderness of character; and so in every way Tensho Daijin reveals that combination of tenderness and heroism that marks the Japanese woman.

And together with tenderness and heroism has always gone a fine degree of chastity and nobility of thought, as well as a spirit of benevolence, sincerity and modesty. And all her admirable qualities she devotes more to her home than to any other sphere of life. And thus the two noble qualities or valorous courage and graciousness the Japanese woman combines in a high degree.

Such qualities are well brought out in various representative women of Japanese history. Every Japanese is familiar with the story of the wife of Katana lord of Kamitsuke who lived in the time of the Emperor Jomei, about 637 A. D. Her husband was despatched by Imperial order to proceed northwards to subdue a rebel Ainu tribe; and when Katana suddenly found himself surrounded by the rebels, he attempted to escape by taking flight. Whereupon his more valiant wife addressed him and said: "Your father was one of the brave warriors who subjugated the kingdoms of Shiragi and Kudara beyond the sea; and can the descendant of such a hero now betray his spirit by running away from a

Digitized by Google

tribe of Ainu? You should fight until your sword is broken and your energy exhausted; and then you will not defile the name of your ancestors."

She then proffered her husband a cup of wine to quiet him, as he was greatly excited over the danger of the situation. She now buckled her husband's sword on herself and arranged the bows for the arrows all about the fortress inclosure; and commanded the soldiers to test the bowstrings. Katana, hearing the snapping of the bows and seeing the courage of his wife, summoned his spirit once more and took courage. The rebels, thinking the fortress had a much bigger garrison than it had, retreated without pressing the attack. The battle ended in favour of Katana and he was duly rewarded by Imperial favour, his wife sharing the praise of the Court. The fact that this incident is not remarked upon in after history as unusual shows that it was regarded as but the representative act of a woman of Japan.

I have no doubt that after the wife of Katana had done this great deed, she did not think any more about it, but went about her house work and her family duties as though nothing particular had happened; nor did the women of the time, nor even the historians, deem the matter worth more than simple mention. The women of Japan have this latent spirit of heroism which reveals itself under fitting circumstances. If such an emergency had not brought the wife of Katana into prominence she would never have been mentioned at all; and there are millions of Japanese women with the same spirit, whose names receive no mention in history. It is easy to see, however, that the spirit shown by the wife of Katana is but that revealed in the life of the goddess Tensho Daijin. A singular beauty of the Japanese woman's life is that she does not allow her courage and gentle character to turn her head should she do some great thing, but prefers to devote all her virtues to home and family. The full greatness of the Japanese woman, then, is not seen to best advantage in the daily round and common task, but as occasion calls. The spirit of Joan d'Arc is quite common among the women of Japan.

Another story of great womanhood comes down to us from the time of the Emperor Kimmei (540–571); it is about the wife of Utayori, lord of the Imperial Mews. This official fell under the envy of his fellow officials because of the favour shown him by the Imperial Court. They slandered him to the Emperor and declared that his wife was so stuck up that she wore a girdle much too wide for her station and that they believed it was one of the Empress's which Utayori had stolen for his wife. The husband was seized and thrown into prison where he died. Soon afterwards the house of the prison warder was destroyed by fire; and the family of Utayori was accused of the crime. The eldest son of Utayori was about to be punished for it. The widow of Utayori requested that the next son betaken instead of the older son, saying that the elder son was the son of her dead husband's first wife and therefore her stepson whom she had promised her husband to bring up in the right way, a promise she could not keep unless the second son, *her own*, was taken instead. The officials were so impressed by her admirable character that they released both sons and handed them back to the mother. When the Emperor heard of this he insisted that so good a woman could not have worn a stolen girdle and ordered

Digitized by Google

further investigation, when it was discovered that the whole thing had been but a slander on Utayori.

In the wife of Katsuyori Takeda we have another example of what the Japanese woman is at her best. Katsuyori Takaeda was lord of the province of Kai and a very valiant warrior. It will be remembered that when famous Oda Nobunaga was defeated by Tokugawa Ieyasu he ran away and took refuge on Mount Temmoku. Takeda was with Oda at that time; and when leaving home he said to his wife, who was a daughter of Uji-iye Hojo, lord of Odawara, that she had better return to her father's castle so as to be safe. But she resisted and chose to die with her husband. Taking her ladies with her she followed her soldier husband to Mount Temmoku and there died fighting beside him in the attack against him. This shows something of the courage and deep spirit of self-sacrifice that rules the mind of a Japanese woman. It recalls to us the story of Ototachibana-hime, wife of Prince Yamatodake-no-mikoto, who threw herself into the sea to appease the angry ocean god during a big storm when crossing the bay of Sagami, and so saved the life of her husband. A similar character is seen in the spirit of Shizuko, wife of the late General Count Nogi, who preferred to die with her husband when he decided to follow his Emperor into the unseen world. Such deeds show that the Japanese woman has lost none of her ancient virtue, but still remains the queen of faithful constancy.

Every true Japanese woman thinks of the character of Yenko Nonaka, daughter of a famous statesman of that name in the Tosa clan. Kenzan Nonaka was a high official of his clan, enjoying fame and wealth after a distinguished career of thirty years of service. Yenko was still only a child of five when her father suffered some disgrace at the hands of slanderers and had to retire to Sukumo where he finally died. The orphan girl grew up, studied literature and also medical science. She at last became a skilful physician and made an independent living, probably the first woman doctor in Japan. Her ideal was always kept high by remembering the greatness of her father and the duty of honouring his name. Once when she was passing along in her palanquin she met that of an official of high rank; and as the class system was firmly enforced in those days, the bearers of her palanquin were about to make way for that of the high official, when Yenko exclaimed from within: "I am the daughter of Kenzan Nonaka; and you need not make way for anybody" She was the pioneer of those who refuse to submit to injustice from even the opposite sex. This lady lived in single blessedness till the age of sixty when she died; and thus she becomes an illustration of how the Japanese woman, even from of old, had it in her to become independent and lead a successful life if she so determined.

It is necessary to say this, for among foreigners there doubtless are some who misunderstand the gentleneses of the Japanese woman and regard her extreme docility and meekness as unsuitable to modern life. Always assuming the predominance of man over woman in Japan, western people are apt to conclude that the Japanese woman must be much too tame for the struggle of to-day. This, however, is a superficial view. The Japanese woman has always been equal to any crisis she had to face in the past, and there is no reason to think she is less able to face her difficulties in the present. The average Japanese woman is not at all so blindly submissive to the caprices of men as outsiders are wont to imagine. Her manners are gentle and tender and reverent, as she deems it a fine virtue to respect her husband and every honorable man, but she is ready to be very stern when necessity requires it. Then she is as ready for death as for life if the occasion so demanded. To be quite as ready to die as to live: *that* is something to be proud of surely! This quality of self-denial and supreme sacrifice is something that makes great mothers and great sons. In her ordinary hum-drum life of every day one would not think there could be so much in the woman of Japan; but she has quite as much influence in home and society as the Japanese man; and what is more, she is his mother.

Digitized by Google

TRADITIONS OF FUJISAN

By SAZANAMI IWAYA

ALL lovers of the beautiful, Japanese and foreigners alike, admire Mount Fuji, the sacred mountain of Nippon; and this devotion is not due so much to its height as to the uniqueness and divinity of its form. One does not wonder that on the mountain is a shrine where a deity is worshipped, called Asama-no-Ogami; and there are two other shrines also, one to Aitaka-myojin and one to Kai-inu-myojin; and about these gods there have come down some very interesting traditions.

It is said that once there lived at the foot of the mountain an old couple whose daily work consisted in cutting bamboo from the slopes to make winnowing baskets. Though very poor, the old man and woman were apparently content with their lot and did not worry. The only thing that troubled them was the fact that they were childless.

To amuse them in moments of leisure the old man kept a falcon and the old woman a dog, for which they cared as for children. One day when the old man went out to cut bamboo trees as usual, he found, on severing the trunk of a bamboo, that there lay in one of the internodes a beautiful girl baby. The tiny thing was only an inch or so in height and looked just like a wee doll. The find was an occasion of great delight to the old couple who were longing for a child; and so they nursed the little maiden with much tenderness, and in about a year and four months she was grown to full stature and very pretty, in form like to an angel. Without any teaching she knew how to read and write; and her disposition was tender and her form graceful. Tales of her uniqueness and beauty spread far and wide.

It happened about that time the Emperor asked for more Court ladies and sent out messengers to select from the most beautiful maidens of the country candidates suitable for the office. On passing the hut of the old couple the messenger saw a strange light emanating therefrom and inquired the cause of the radiance; and the old man within replied that it was emitted by his beautiful daughter. The official was somewhat excited by this information and his curiosity increased. The girl was brought out and presented to the official, who found that she was just as the old man had said.

The official then acquainted the old man with the Emperor's behest and said the maiden was just the kind that his Majesty wanted for the Imperial Palace; and the fact that a divine light emanated from her body made her all the more suitable. The old man was delighted at the news; for he saw in it a chance for his daughter and himself to rise in the world. So he urged the suit on his pretty daughter.

The maiden, however, did not seem at all in favour of the proposal. She said she did not feel equal to so exalted a position and declined the offer. The offcial was insistent, but the maiden was adamant. The official, much disappoint-

Digitized by Google

ed, resolved to return to the capital and relate the circumstances to his Imperial master. After he had gone the old man and woman called the daughter and upbraided her for refusing so fine an offer of promotion. To be wanted by the Emperor was the highest honour that could befall any one.

The maiden forthwith burst into tears and declared that her life on earth was at last approaching its close. She then said that she was not a real human being, although they had kindly reared her as such and showed her care and devotion. It was most unfortunate that the rays of light emanating from her should have been seen by the Imperial official. Lest she should now be summoned to the capital she had determined to escape into the mountain. So she bade them farewell and departed. They went after her and tried to persuade her to change her mind, saying that if she desired not to go to the capital they would not force her. They besought her not to forsake them and leave them alone in their old age.

The girl only shook her head and refused to heed their petition. She went off, promising to visit them again from time to time. The old couples held on to her sleeves and tried to detain her, but she released herself and was soon beyond their reach. They ran and ran after her, but could not overtake her. They went on until reaching the summit of Fuji, where they found that she had taken refuge in a cave. They wanted to enter the cave after her but found it dark and dangerous and dared not attempt it. There was nothing for it but to leave her there; and so they went home with heavy hearts.

Meanwhile the Emperor, on hearing from the official such wonderful tales of the girl's beauty, resolved to set out himself and fetch her; and so great preparation was made for the Imperial journey. The Imperial procession finally arrived at the base of Mount Fuji and called at the hut of the woodcutter. The old man expressed pleasure at the honour bestowed on his name by an Imperial visit and then had to inform the Emperor that the beautiful daughter had betaken herself to the top of Mount Fuji and entered a cave from which nothing could induce her to come out. Nothing abashed, the Imperial visitor requested to be guided to the summit of the mountain where he would try to find the maiden.

The old man duly led the way to the summit of Fuji. After toiling up the sandy slope for many hours they at last reached the cavern. The old man was so tired on the way and the Emperor likewise so worn out that they sat down to rest, and amid the excitement of resuming their pursuit the Emperor forgot his hat. As they approached the summit the old man pointed out the mouth of the cavern. The Emperor went boldly up to the entrance and peeping in cautiously, beheld a ray of light scintilating on the rocky wall. The maiden, seeing the Emperor, came forth to meet him. She expressed great delight at seeing his Majesty and thanked him for the honour of coming so far to fetch her; and the Emperor likewise expressed his delight at having the pleasure of escorting her to the capital. Then the maiden spoke up and said that, regrettable as it seemed, she was unable to accept the Imperial invitation to come to the capital. So she requested the Emperor to remain with her instead of taking her to his Palace; and so saying, she took the Emperor by the hand, drew him into the cavern, and neither of them was ever seen again.

The party were astonished and filled with dismay; but finally consoled themselves by saying the girl was an angel and had taken the Emperor up to heaven. They could do nothing about it, and at last they retraced their steps to the foot of the mountain. Later a shrine was erected at the place where they found the Emperor's hat and there people afterwards came to worship the spirit of the departed sovereign. The shrine was dedicated to Asama-no-Ogami. And when the days of the old man and woman were at last ended they were buried on the mountain; and shrines were dedicated to their spirits too; the one, *Aitaka-myojin* (falcon-loving great one) and the other *Kai-inu-myojin* (dog-keeping great one). This accounts for the three shrines on Fujisan.

Digitized by Google

JAPANESE SHIPPING

By S. FUJII

IN no way has the war more beneficially affected Japan than in the shipping business. No sooner had the European conflict broken out than most of the European ships were mobilized for war purposes, and the carrying of freight and passengers in oriental waters was left for the most part to Japan. During the last two years Japanese shipping companies have had more than they can do; and although the number of ships has been greatly increased since the beginning of the war, scarcity of bottoms is still severely felt and much freight is still awaiting movement.

Needless to say the Japanese shipping companies have been reaping an unprecedented harvest; in fact they have done more and made more in the last two years than in any previous ten years under ordinary circumstances. The unusual scarcity of tonnage has naturally reacted favourably on shipbuilding; and the Japanese yards are employed to full capacity. The national dockyards launched more ships last year than in any previous year since their establishment. The output in tonnage in 1913 was 50,000; in 1915 it rose to 80,000 and in 1916 the amount of tonnage subsidized by the Government reached 140,000 tons. During the year 1917 the tonnage will doubtless reach 300,000. The amount of tonnage either on the stocks or under design now amounts to 570,000. The amount of tonnage in service at present is 2,140,000, the largest and most efficient service being maintained on the European and American routes. In addition some 350,000 tons of Japanese shipping have been chartered by the Allies and are engaged in the transportation of munitions. Most of the chartered ships are of the latest design and have not been found in any respect inferior to European ships.

For many years the best liners in Japanese service were constructed in foreign yards, but now all these are built at home. Most of the ships in the Nippon Yusen Kaisha's newly opened Panama service were constructed in Japanese dockyards; and most of the other shipping companies have likewise added to their fleets from domestic yards. Most of the new ships now under construction are for freight service. It will not be long before Japan's freight-carrying capacity will be increased by about 300,000 tons. This fleet will be represented in every part of the world. At present the Nippon Yusen Kaisha has lines to Antwerp and Middlesborough;

Digitized by Google

and that company runs also a line to San Francisco. The Tokyo Kisen Kaisha has a line of fine big steamers to San Francisco too; and the Osaka Shosen Kaisha has a line to Puget Sound and Seattle. The Nippon Yusen Kaisha has opened a new line by way of Panama; and the Toyo Kisen Kaisha a new line to the west coast of South America. Both the N.Y.K. and O.S.K. have lines to Australia, as well as to Bombay and Calcutta. The Japanese steamers running along the coasts of Russia and China are too numerous to mention.

The Toyo Kisen Kaisha is especially making notable extensions. In addition to its magnificent boats, the *Tenyo Maru*, the *Shinyo Maru* and others it has recently added the *Korea Maru* and the *Persia Maru*. The Osaka Shosen Kaisha is about to open a new line to Europe via Cape Town and the eastern coast of South America.

The three large companies mentioned represent the bulk of Japanese merchant marine. The Nippon Yusen Kaisha has its headquarters in Tokyo. The president of the company is Baron Kondo and the capital now reaches 44,000,000 *yen*. The Osaka Shosen Kaisha has its head office in Osaka. The president of the company is Mr. Keiichiro Hori and the amount of capital is 24,000,000 *yen*. The head office of the Toyo Kisen Kaisha is at Tokyo. Mr. Soichiro Asano is the president; and the capital of the company is 13,000,000 *yen*. In addition to these companies there is the Nisshin Kisen Kaisha with a capital of 8,000,000 *yen*. Among the prominent shipowners who run lines of their own are Mr. K. Tatsuma, Mr. N. Hiroumi, Mr. K. Yamashita, Mr. K. Hachima and Mr. S. Inouye.

As to dockyards one of the largest is the Mitsu Bishi yard at Nagasaki, the president of which is Mr. K. Matsunaga; and the same company has another great dockyard at Kobe, the director of which is Mr. Y. Sugitani; the capital being 3,000,000 *yen*. The Osaka Iron Works has also a fine dockyard, the president being Mr. J. Yamaoka. The capital is 6,000,000 *yen*. The Kawasaki Dockyard is also at Kobe, the capital of which is 10,000,000 *yen*. The president is Mr. K. Matsukata. The Yokohama Dockyard at Yokohama has a capital of 3,750,000 *yen*; and the president is Mr. K. Kara. The Nagata dockyard is at Osaka, Mr. S. Nagata being the president.

Digitized by Google

JAPAN AND THE ALLIES

By DR. SETSUREI MIYAKE

(PRESIDENT OF THE MONTHLY JAPAN AND THE JAPANESE)

IMMEDIATELY before the outbreak of the European war all the belligerents were on the best of terms with Japan. Although Japan had no formal treaties with the Balkan states she regarded them with the friendliest feelings, and they had the same regard for Japan. When the war began it was natural for the belligerents and others to wonder which side Japan would take. Many supposed she would assume a neutral attitude, while some even thought she would side with the Teutons. They soon discovered, however, that Japan was decidedly for the Allies.

Japan's sympathy for the Allies is not because she wanted to drive Germany from the Far East only; it is a feeling of long standing. It will be remembered that some twenty years ago when Japan was concluding a peace treaty with China, three European Powers, Germany, France and Russia, interfered and took exception to Japan's occupation of the Liaotung peninsula, on the score that Japan's presence on the continent would be a menace to peace. At that time Japan supposed that Russia was the leader in this attitude, as her territorial ambitions and general policy seemed to favour that opinion. Consequently Japan gave way for the moment but later determined to oppose Russia. In time Japan discovered that it was Germany rather than Russia who took the lead in ousting her from her rights in Manchuria. It was Germany who persuaded the other two powers to join her in an effort to prevent Japan reaping the proper fruit of her victories over China. During the Boxer troubles in China Germany despatched Marshal von Waldersee as Commander-in-chief of the allied forces, notwithstanding that the greater portion of the forces were Japanese, an act which left a bad impression on Japan. The attitude of England then and afterwards was much more gracious towards Japan; and not very long subsequently a treaty of Alliance was entered into between the two countries, which further cemented their close friendship. Though the increasing intimacy with Great Britain was as much due to increasing interests in the Far East as to mutual friendship, it is very true that the Alliance appealed to the respect and confidence of the people of Japan and convinced them of England's good-will. Of course the British empire is vast, and we cannot expect that all British subjects feel equally friendly toward Japan. There are sections of the British empire where Japanese immigrants are excluded.

As a result of the war with Russia that country soon began to realize the spirit and strength of Japan, and the two nations have now come to a better understanding. Each now takes a deeper interest in the national character of the other, and recently a treaty of rap

Digitized by Google

prochement has been concluded between them. On the other hand, Germany, as the leader of those opposing Japan's progress in the East, has always looked upon Japan with the eye of suspicion, and has never allowed Japanese to know much about her doings and intentions. She has always maintained toward Japan a spirit of secrecy with respect to the manufacture of arms and ammunition, and many of her factories have closed their doors against Japanese students and investigators. The general attitude of Germany has naturally driven Japan to the side of the Allies, even were there no greater reasons. Since the outbreak of the war the people of Japan have been more set against Germany than ever on account of her many barbarous deeds, such as the violation of Belgian neutrality and the decimation and outrage visited on that country. The Japanese always had some suspicion that to Germany "necessity knows no law," but not until this war did they suppose the pagan principle could be so ruthlessly enforced. The conduct of Germany has been a cause of resentment among a chivalrous people like the Japanese. It is a Japanese conviction that those who rely on might as right should be severely chastised, as may be seen from our history and character.

At the beginning of the war when the Allies were making such slow progress against Germany the Japanese suspected that the failure might have been due in some measure to the evils of civilization, such as the individualism that attaches more importance to its own interests than to those of the state. We had a notion that western individualism was sapping man of his spirit of selfsacrifice. The progress of the war, however, has shown us our mistake; the deeds of the British volunteer army have astonished the world. The critical moment has shown that the British have lost none of their old-time courage and skill. The Allies, in addition to unexampled bravery, have shown an admirable spirit of unity and coöperation as well as a fine spirit of patriotism. The war has proved that the saying that "war is of the aristocracy" has lost its significance. Many great English families have lost their sons and often heirs; and numerous families of middle class have lost sons. The whole British nation has submitted to the tremendous sacrifice without hesitation or murmur. Numbers of university professors and students have died for their country. The whole war has been a great contrast to the days when it was the duty of the lower classes to die for the upper classes. France has displayed the same spirit; there the enemy is on French soil and the whole nation stands ready to fight or die. French citizens of all classes have shown an equally self denying spirit. Artists, actors and society people have alike died on the field of battle. A similar spirit in Italy shows how the heroism of old Rome survives in the soul of modern Italy. Russia, in spite of being unprepared, accepted the German challenge with great courage and the bravery of every department of army service has been phenomenal. The spirit and tenacity of Russia is such that, were she fully prepared, Russia could defeat Germany single handed.

Japan has as deep sympathy with Servia and Roumania as she has with Belgium. As Germany had been much better prepared for war than the Allies it was but natural that she should have succeeded in getting a foothold in Belgium and the Balkans; but now that the Allies are ready for the offensive the Germans and their allies are placed on the defensive and will be kept there until defeated. This shows how that, after all, injustice is not stronger than justice.

Japan feels the honour of being associated with such brave Allies in a war aimed at the suppression of savage might and injustice and the establishment of true freedom in the world. We have witnessed with great admiration the brilliant deeds of Russia, the marvellous operations of the French and British armies and navies and the admirable aid rendered by the colonies to the mother countries. In this war the Japanese are influenced more by sentiment than reason, yet reason gives them determination to do all in their power to assist the Allies, who have shown the world that the heroism of the ancient Greeks and Romans has not perished from the earth.

Digitized by Google

IHARA SAIKWAKU

By F. YAMAZAKI

THE Genroku era, that is from 1688 to 1703, was the golden era of the Tokugawa days, when the shogunate was in its flower and the nation produced a high quality of art and literature. Though the civil wars had come to an end stalwart warriors with their samurai swords still strode about the streets and a keen martial spirit prevailed among the upper classes. With the dawn of the Genroku period these warriors passed away and a generation had arisen that knew not war. Society then gave itself up to the enjoyment of peace.

With the reign of peace the wealthy business man surpassed in influence the warrior of the former days, and business prosperity came more to be admired than martial prowess. Commerce supplanted war in the minds of the people. The townsman and the tradesman secured supremacy over the soldier and the maker of munitions. The immense funds formerly expended in army equipment now flowed into manufactures, transportation and general traffic, while works of engineering and architecture flourished. The merchant prince took the place of the warrior prince, and the artisan became more important than the samurai. The great names of the new age were Kawamura Zuiken, Kinokuniya Bunzaemon, Yodoya Tatsugoro and so on, the new-rich of the day, the masters of money and finance. It was indeed a new age when the samurai could no longer dictate to and domineer over the merchant. The samurai were so poor that they often found it very convenient to become dependent on the merchants who always had more money than the man of the two swords.

Of course with increase of wealth came extravagance and luxury, to say nothing of graver vices natural to the idle rich. Fortunes were often squandered on courtesans and in theatres. It was indeed a reaction from the stern and austere life of the civil-war period. Men forgot the past and lived in and for the present. Society congratulated itself that it was so fortunate as to have been born in the

Digitized by Google

Genroku era. One must not be surprised, therefore, if the literature of the period strongly reflected the life of the time and devoted itself to things present. And no writer of that period is more representative than Ihara Saikwaku.

Born in the city of Osaka in the year 1642 Saikwaku became a pupil of the famous *haikai* poet Nishiyama Soin. As a youth he was religious and was accustomed to frequent the Sumiyoshi shrine to worship; there he composed 2300 *haikai* poems in a single day, "to the astonishment of the world," as the historian of the day puts it. Thus as a writer of poetic epigrams he wandered hither and thither, sometimes living in the lowest dens of the city. These wanderings gave him that wide familiarity with all sides of human life which he utilizes so well in his writings. Having been born in commercial surroundings he could hardly be other than a *chonin*, or merchant in class. But he had a great love of humanity and of nature; he was particularly interested in the transient aspects of life.

It was not until Saikwaku reached the age of forty that he decided to cease his wanderings and settle down to literature in earnest. He was, like most literary artists, however, quite aware of his mission long before he could settle down to fulfil it. His first serious effort in prose was the *Koshoku Ichidai-otoko*, or Representative Lover. It was a novel charged with naturalism enough to satisfy even Zola. There we see all the ins and outs of a life of dissipation, the frivolities and inanities of loose passion and rude manners; and the effeminate tendencies of the time are vividly and on the whole truthfully depicted. The effort was a success and was soon followed by another novel, a continuation of the former story and called *Koshoku Nidai-otoko*, or Typical Lover Number Two; and again by Typical Lover Number Three and finally he published one called A Typical Courtesan and later another entitled Two Courtesans. The extremes of language, scene and suggestion to which these descended, however, alarmed the government of the day and he was ordered to revise and erase all references to the lewd.

This was too much for the author and he then turned in another direction, and produced a novel entitled *Nanshoku O Kagami*, or The Great Mirror of Unnatural Love. This was regarded by the public as a slap at the authorities who had suppressed his former inclinations and efforts. The novel was a searchlight

Digitized by Google

on the vices of the day and showed to what incredible depths of depravity society was desending. Saikwaku next wrote a romance called *Buke Giri Monogatari*, being stories on the virtues of martial chivalry. The obscenity of his former writings being certain to bring him into clash with the government, Saikwaku had to abandon his preference for tales of sex problems and the polite immoralities of the day. One of the first indications of this change of heart was his *Nihon Etaigura*, or Treasures of Things Japanese. In 1681 he published another work called *Shin Kashoki*, or the New Comic, and later a novel of merchant life entitled *Seken Munasanyo*. These later works, however, showed none of the art and genius of the volumes dealing with the love passion and the frailties of the men and women of the day. For telling portrayal of men and women wallowing in social vice there is nothing comparable to his Courtesan Number One and his Courtesan Number Two. Not even Ovid, nor indeed any of the writers of the worst period of Roman civilization can rival Saikwaku. His dissection of the gay quarters of Kyoto, Osaka and Yedo forms a lurid picture of human depravity indeed: worse than Pompeii.

Saikwaku wrote apparently with his eye on his subject and displayed little or no imagination. When he essays the realm of fancy his pen at once begins to flag and to lose artistic versatility. He is a master of bald realism. His tales are a series of base scenes, and he has to hop from one appalling tale to another to keep up interest and satiate the low appetite of the day. Indeed for anything in the nature of worthy style we have to go to the poems of Saikwaku where he displays his best literary art.

In Saikwaku literature is life as it is in few other writers. His own works are simply his own experience to a large extent. Consequently they proceed through the whole course of the dissipations of youth to the revulsion against vice and then the sober meditations of age commending constancy, prudence and frugality. He is always more or less optimistic. Of the great masters of the Genroku period Saikwaku is to general literature what Chikamatsu is to drama. Our author died on the 6th of August in the year 1693.

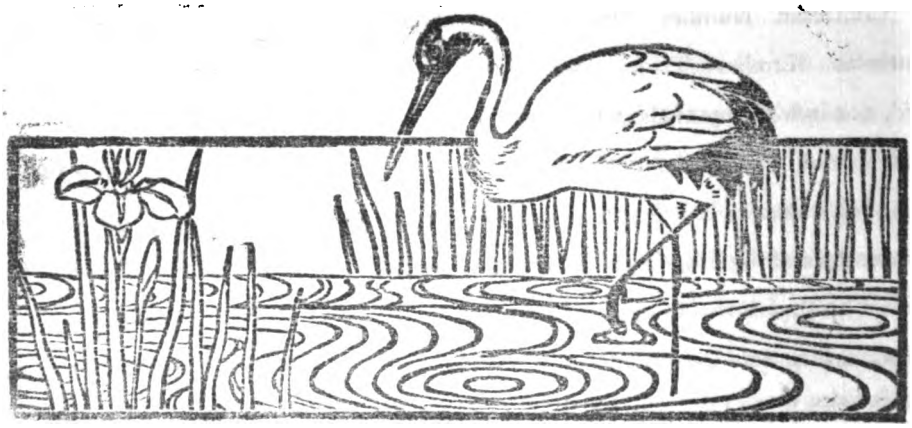
Saikwaku has not had many imitators in Japan, but the novels known as the *Hachimonjiya mono* and the *Katagi mono* which are mostly character sketches, show the influence of Saikwaku, as also do the works of Koyo Sanjin, teacher of

Digitized by Google

Koda Rohan. These writers, in their depiction of a bold, free spirit and the social manners of the time, must have been more or less indebted to Saikwaku in manner and style, but in all other respects they are far superior. Koyo Sanjin's *Kyara Makura*, or Scented Pillows, deals largely with themes similar to those treated by our author; his heroines are from the gay quarters of the town.

This sketch may appropriately conclude with an outline of Saikwaku's story "Typical Lover Number One," *Koshoku Ichidai Otoko:*

A certain dissipated gentleman moved to Kyoto where a son was born to him named Yonosuke. The son was a youth of extremely amorous temperament, made love to the ladies at the age of seven, and a year later was sending *billetdoux* to his neighbour's daughters. His father being wealthy, the lad was free to enjoy every form of dissipation. By the time he was fourteen the boy was a libertine. Courtesans, actresses, widows and other men's wives all were to him as so much prey. Kyoto proving monotonous to his depraved satiety the youth moved to Osaka and finally to Yedo, where he was the lion of the gay quarters. In his fifty-fourth year he was able to boast that he had made victims of no less than 3,743 women and ruined 725 boys. And the monster was yet unsatisfied; and so he set out for an island where all the population was female and he would be the only male: where in time he would become the father of all living. Equipping himself with all the medicines and accoutrements necessary to life abroad he sets forth into the unknown; and there the story leaves him.



Digitized by Google

LESSONS OF THE WAR

By LIEUT.-GENERAL TANAKA

(VICE-CHIEF OF THE GENERAL STAFF)

MORE than thirty months have elapsed since the great war broke out in Europe, and so far there is no knowing when it will cease. During this period the losses in man-power and material on both sides have been incalculable. If war has any lesson to teach, the greatest of all lessons must be learned from this the greatest of all wars; and the most important of this war's lessons is that the only successful course is to wage war in a united and systematic way.

Prior to this war the general idea was that war employs a large number of troops and utilizes every department of civilization to maintain armies in the field and that so long as preparations are carried out on a great scale the end is secure. Germany organized her whole military system according to this conviction. But Germany's confidence in the adequacy of her preparations led her into a gross miscalculation as to the duration of the war. It is safe to say that the Germans never supposed that the war would call the entire resources of the empire into service. They simply thought that the war would be carried on by their magnificent standing army, without much involving the people as a whole.

The German illusion was soon sadly shattered and now all available resources of men and means are seen to be essential even to a continuance of the struggle. At the present time practically the whole German nation is directly or indirectly busy in war operations, and the entire resources of the country are devoted to war. It seems to be the general conviction that since the Allies are superior in finance and fighting strength they will certainly win. I also believe that the Allies will win in this struggle; but it is not because of their superior financial ability that they will win; but simply because of their ability to utilize all their resources in the most systematic manner for war purposes. For future wars nations will take due precaution to have these national resources systematized beforehand, so as to be ready in emergency. This certainty of systematic preparation will have to be incorporated in all future plans for mobilization. Such plans must necessarily involve a system of such colossal magnitude as to be outside the ability of any one department of defence or government: defence plans should be the policy of the entire state. To lay firmly and adequately plans for national mobilization it is necessary to study the nature of future war in all its possible phases, including the number of troops, quantity and kind of materials and ammunitions, as well as clothing and arms, covering sufficient supplies for enormous armies for several years. One has also to take into consideration the world situation, the state of trade, commerce and industry as affecting defence schemes. For example,

Digitized by Google

the plans of Japan should influence trade and industry in certain directions according as we expect our next war to be chiefly on the continent or on the sea. This means that mobilization plans should be flexible. Plans should keep in view the fact that mobilization will deplete the ranks of industry and affect the issue, so that the work of women may be utilized to meet the demand created by the absence of men. It is as important, and more so, to mobilize raw materials as men and arms; the importance of mobilizing resources is all the more pressing in a country of poor resources like Japan.

After arriving at adequate plans for the mobilization of our resources in raw materials we should devise means for maintaining sufficient production of munitions. The importance of this is fully established by the experience of the belligerents in the present war. Notwithstanding the fact that the Central Powers were able to boast of their supplies, and the Allies had the ammunition resources of the world at their command, during the first year of the war progress was slow owing to lack of sufficient ammunition. It took twelve months to establish factories adequated to the situation. Future plans of mobilization must include provision for the taking over and management of factories supplying munitions.

Then there are plans for the mobilization of finance, that have to be made sure. This involves not only money, but the habits of the people; they should be taught how to economize and how to live so as to be always prepared for the sacrifices of war-time. Plans for the people should include change in food, clothes, houses and all pertaining to sudden changes demanded by circumstances. Possibily the Japanese nation could support itself on its own food resources in time of war; so the food, problem would not be the most serious one to us. But plans in this respect should be worked out in time of peace; else Japan might find herself confronted by the problem now facing Russia.

The mobilization of vast numbers of men affects the farming community most seriously. Men, horses and waggons are commandeered. Railway communications are completely utilized by the army. Ships are also appropriated for transport purposes and general shipping suffers from scarcity of bottoms. Thus trade will be very generally affected, and the supply of food endangered. In fact everything that affects the life of the people has to be considered in a nation's plans of mobilization. The improvement of industry should be pushed with all intelligence and vigor so as to ensure adequate supply of materials. Such are some of the considerations involved in determining plans for proper national defences. If peace is to be secured and the safety of the nation ensured the entire resources of the state should be always ready for mobilization in a uniform plan of defence; and the educational and industrial policy of the state should be in acordance with this scheme.

Digitized by Google

CATS AND THEIR MISTRESSESS

FROM of old is has been the custom in Japan to regard cats as the favourite pets of ladies. It is an ancient tradition of the nation that these animals, when old, have the capacity to transform themselves into women in order to bewitch men. It is, perhaps, the softness and gentleness of the that cat has won her this reputation; while the Chinese notion of cats may have contributed to the fantastic idea of their superhuman powers. In any case the two ideas combine the possibility of both beauty and danger, which well applies to cats and their mistresses.

There is a Japanese proverb to the effect that a dog, if fed but one day, is grateful for three years, while the cat, if fed for three years, forgets her benefactor even in a day. This is, perhaps, an exaggeration both ways; but it shows how the cat, though looked upon as an ungrateful animal, is nevertheless much petted in Japan.

It is not considered good taste in a Japanese family to have a long-tailed cat; for the power to influence men and women is said to lie in the animal's tail, and the longer this appendage the more dangerous the cat. It is when a cat begins to show signs of age that people grow most suspicious of her and try to persuade her to seek other quarters.

Bad as the Japanese cat's reputation is for ingratitude, there are tales of animals that have displayed a better spirit than the generality of their kind, requiting the love lavished upon them by their mistresses. There is a story about a *ronin* of the Tokugawa period who lived in poverty with his wife; indeed so poor were they that they did not have anything for t he cat. So one day the master of the house patted pussy on the back and remarked that he was too poor now to give her any fish, and suggested that she go out and fish for herself. Next morning the cat arrived home with a nice-sized fish in her mouth, which she calmly laid on the table. The fish was dressed and cooked for the family. Then the mistress of the house remarked that, as the

Digitized by Google

cat was so successful in getting fish, perhaps she might be successful in obtaining some money. Not long afterwards there was the report of a cat having attempted to carry off the purse of a pawn broker's wife near by, but being detected in the attempt, was driven off and beaten to death. When the *ronin* heard of it, he went to see whether it was his cat; and sure enough, it was she. The cat was carefully carried home and given elaborate interment with a religious service, being shown much more respect than thieves usually get.

There is another story to the effect that once there was a geisha named Usugumo who had a cat which she greatly admired. The animal in turn was much attached to her mistress, and always accompanied her even to the bath. The friends of the geisha used to joke her about being bewitched by the cat. One day when Usugumo was about to enter her dressing room her cat caught her by the skirt and held on for dear life, not allowing the lady to proceed. The friends of the geisha thought the behavour of the cat very strange, fancying it to be possessed of a devil; and a samurai friend who happened to call, cut its head off with his sword lest it should bewitch his pretty geisha. The head, when severed from the body, flew mysteriously into the dressing room. When they followed it into the room to see what was up, they found the cat's teeth buried in the head of a huge snake. This, of course, they interpreted to mean that the cat had attempted to save its mistress from the venomous reptile. The geisha was deeply grieved over the fate of her beloved cat and accorded it a stately burial. It is on this tale that a Japanese poet based the lines entitled "Usugumo's Cat," on which in turn the painting used as a frontispiece in this number of the JAPAN MAGAZINE is based. It has long been a custom among Japanese artists to associate cats and fair ladies in their pictures.

Sometimes the geisha is called a cat (neko) among the Japanese. This is not only because she is gentle in manner but because the samisen which the geisha plays, has strings of catgut; and consequently the cat often enters into national literature. One famous tale known as *Arima no Neko Sodo* (The Cat Episode of Arima) tells how Arima, the lord of Kurume, in the province of Chikugo, in Kyushu, kept his wife in his villa at Yedo, the shogun's capital; and one day she saw two poor clam-sellers in the snow, whom she took into her mansion and cared for. One of the girls was a great beauty, and the lord himself fell in love with her, and so she was made a lady-in-waiting to his wife. The other female attendants were immensely jealous of this sudden promotion of a stranger and called her by no other name than that of "Clam-seller." The poor girl had but one friend and that was a cat to which she confided her troubles, and at last killed herself. As soon as the cat's mistress was dead the animal began to take revenge, first by biting the elder of the maids to death, as she was the leader of those who persecuted the dead girl while she lived; and then the cat proceeded to kill the other maids one after another. So angry was the cat at the manner in which her mistress had been treated that after the animal had killed all the maids in the house of lord Arima it did not cease but kept on at the business of killing and finally a champion wrestler who was in the lord's service, determined to kill the cat, which he succeeded in doing only by carefully watching for it every night for a considerable period, catching it at last in a tower where it dwelt. The tale only serves to show the supposed relation of cats and ladies which is characteristic of Japanese literary tradition.

It is not surprising, therefore, to find the great painter, Yamaguchi Soken, making it a theme for his brush, as is seen in the frontispiece of this number of the Magazine. A pupil of the still more famous Okyo, Soken excelled in depicting fair ladies as a contrast to his contemporary Komai, whose excellence was in painting Chinese beauties.

Digitized by Google

CURRENT JAPANESE THOUGHT

By THE EDITOR

Greetings

To all the noble heroes fighting for the freedom of Europe, and therefore, the freedom of mankind everywhere, the Allies Number of the JAPAN MAGAZINE brings greeting from the people of Japan. Engaged in the greatest war the world has ever seen, and for that liberty that enables the individual to decide whether he shall be a man or a machine, a spiritual being or a materialistic slave, a Kaiser or a Christ, the Allies are shaping the future of the human race. The brave fellows that have fallen in this cause are the seed of the world that is to be; for out of this cataclysm of desolation and death will come the resurrection of a new civilization that, without such travail of humanity, could not come to the birth. The men and women of the Allied nations are presiding at the birth of a new day for mankind, and of a new kind of man. They are fighting the last great battle of the earth, the Armageddon that is to do away with slaughter as a means of trying to adjust human disputes and differences, and bringing in the age when man's chief rivalry will be in helping himself by helping his brother. When the victory is won and the skies of heaven again are clear, not only the Allied peoples, but the enemy peoples too, will see that peace hath her triumphs no less renowned than war; and then the merited remorse of those who perpetrated this crime on humanity will be the realization that they have not gained but lost by their sin and shame, while the loss has been the Allies' gain. Fight on, therefore, till the invaded lands again are free and the power of the aggressor is broken, when Liberty, equality and fraternity will once more become a practical ideal for man. It will be a liberty whose soul is responsibility, an equality whose soul is justice and a fraternity whose soul is brotherhood.

Britishers

In a recent contribution to the *Nichinichi* Mr. Ryukei Yano gives some impressions of British genius that indicate

Digitized by Google

a deeper grasp of Anglo-Saxon civilization than is usually revealed by writers in the vernacular press of Japan. He aptly contrasts the British characteristic of "slow and sure," with the Japanese habit of acting in haste to repent at leisure; and he admires the Englishman's loyalty to agreements and the reliability of his pledged word. The quiet slowness of the typical Britisher is very apt to be misunderstood by the agile, swift-moving Japanese, says, Mr. Yano; he seems to be waiting for others to pull the chestnuts out of the fire for him, while all the while he is laying his plans and preparing to move forward with certainty and effectiveness to the desired goal. British strategy on the battle front in France is a good example of this method. Mr. Yano feels that Britain and Britishers can never be justly judged till the end. Rash opinions of them when they appear to take things easy, is as unfair as it is mistaken. Their slow complacency and passionless attitude are always capable of finally working up to a triumphant climax. The Britisher should be further extolled for his honesty and frankness; he does not gloss things over and attempt to deceive, but describes a thing exactly as it is. This was particularly evident in the British account of the Horn Reef encounter with the German fleet, concerning which an interesting comparison might be made with the German story of the battle which attempted to juggle with the facts and pull the wool over the eyes of the world. In that tremendous battle the British stood calm and unmovable in the face of death, while the enemy was rattled in hurried flight. It is really a matter of surprise, avers Mr. Yano, that a people of such candour, composure and deliberation should consent to make an Alliance with so impatient and hasty a people as the Japanese. But there is a bond that unites the two races: a bond that is all-inclusive, namely, the samurai spirit, which enables nations to face every emergency with confidence and smile in the face of death. The character, position and power of Britain are unique. With the mightiest fleet that has ever floated on water, she is mistress of the seas, and has rendered effective the biggest blockade of all time. Not only so, but she is financing her allies and supplying munitions for a world-war. She will prove to modern Europe what she proved to the Europe of the Napoleonic era, saving the old world from despotism and emerging unexhausted from the ordeal. It is only now that Japan is beginning to see the true character and worth of Britain.

Digitized by Google

Patriotism

The *Jiji Shimpo* is much impressed by the intense and selfsacrificing patriotism of the higher classes in Great Britain, dwelling with appreciation on the number of distinguished families in that country, who have lost sons on the field of battle. The *Jiji* regards Britain's spirit in this respect as a significant example to Japan, very few of whose upper class subjects, die for their country. The circumstance should prove especially illuminating to those uninformed citizens of the Land of the Rising Sun, who fancy their nation enjoying a monopoly of patriotism. In the past considerable numbers of Japanese have been accustomed to regard the British as a pleasure-loving people; and some had no confidence that the British would successfully face the stern German after whose model the invincible Japanese army is fashioned. But the eyes of these mistaken ones are gradually being opened. In view of the large number of British officers from among the noblest blood of the nation, that have fallen in this war, no Japanese can ever doubt the fine martial and patriotic qualities of the wealthier and higher classes of Britain, who in this respect put to shame the same classes in Japan. In the great wars of Japan in modern times but two men of noble birth died for the empire: the two sons of General Count Nogi and perhaps one or two others. In spite of the Japanese system of conscription, which makes no distinction between class and class, peer and pauper, there are very few members of upper-class families serving with the colours, continues the *Jiji*, and concludes that the situation in this respect is far from satisfactory. The *Jiji* hopes that the example of the noble families of Britain will prove an incentive to Japanese citizens of the same class.

More Complaints About Education

The *Asahi* regards the national system of education as very seriously defective in its lack of provision for training in political knowledge and practice. The students of Japanese schools get no instruction in regard to civics and politics with the result that when they go out into the world to take their places as citizens, they are unfit for such responsibility, being quite indifferent even to their own vital interests, to say nothing of the interests of the nation. The national system of education regards government as the concern of a few, and considers it a bother and a danger to have the people attempt any part in it. And so the nation is incapable of exercising any adequate supervision over the doings of the government, which seems able to twist around its fingers the representatives in the Imperial Diet. This separation of

Digitized by Google

education and politics, making the latter a monopoly of class, is a mistaken policy, avers the *Asahi*, and cannot produce intelligent and efficeint patriots devoted to the progress of the nation. A prolitariat ignorant of government cannot secure good government, and the sooner the rising generation is instructed and trained in politics the better for the nation.

Japan and China

Since the inauguration of the Terauchi cabinet there appears to be a more conciliatory spirit in relations between Japan and China. No definite step, however, has yet been taken to cement the growing friendship and place it on a permanent footing. On this account, such dailies as the Tokyo *Nichinichi* make insistent complaint and demand that friendship between Japan and China should now be cultivated with sincerity and fervour. The paper would have Japanese respect for Chinese feeling something more than newspaper talk. The *Nichinichi* thinks that, to begin with, school children in Japan should be taught to respect foreigners and not to make rude remarks about them as they pass. Chinese residing in Japan should meet with the same treatment as Japanese; and the lesson might be learned by some people older than school children, avers the *Nichinichi*; for leading men of the country sometimes show disprespect for Chinese. In fact the attitude toward all foreigners on the part of old and young in Japan could well be improved, concludes this leading metropolitan daily. Dealing with the same subject the *Jiji* says that the Chinese students who come for education to Japan return home with a positive feeling of aversion to Japanese owing to the disrespect shown them while in this country.

War Millionaires

Owing to the immense sales of ammunition, and war supplies generally, with which Japan accommodated her Allies, the national gold reserve has now reached the enomous figure of 710,000,000 *yen*; and Japan is swarming with war millionaires. The *Chugai Shogyo*, a commercial daily, indulges in some caustic criticism as to the way some of the new-rich are spending their money, which it declares to be anything but exemplary. There is no doubt some truth in what the paper says. Recently in Tokyo the number of motor cars has markedly increased, while the pleasure houses are enjoying an unprecedented harvest. The distribution of wealth is very unenven, however; and while some are abounding in luxury, thousands can hardly make ends meet. Thus thieving and robbery find increasing mention in the daily press, and the numbers of poor one sees on the streets seem larger now than usual. With the increase of money comes an increase in cost of living, which is harder still on those devoid of regular, or even any, income. This means more suffering in Japan than abroad where eleemosynary institutions are more common.

Digitized by Google